MISCELLANIES
OF
REV. THOMAS E. PECK,
D.D. L.L.D.

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MISCELLANIES

OF

REV. THOMAS E. PECK,

D. D., LL. D.,

PROFESSOR OF THEOLOGY IN THE UNION THEOLOGICAL SEMINARY IN VIRGINIA.

COMPLETE IN THREE VOLUMES.

VOL. III.,

CONTAINING THE NOTES ON THE ACTS OF THE APOSTLES, AND BRIEFS AND SERMONS,

SELECTED AND ARRANGED BY

REV. T. C. JOHNSON, D. D.

WITH BIOGRAPHICAL SKETCH OF DR. PECK,

BY REV. C. R. VAUGHAN, D. D.

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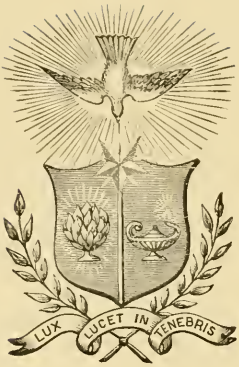

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BIOGRAPHICAL SKETCH OF DR. T. E. PECK.[1]

By Rev. C. R. Vaughan, D. D.

DR. PECK was born in Columbia, South Carolina, on the 29th of January, 1822. He was the son of Ephraim Peck, a native of Connecticut, and Sarah Bannister Parke, daughter of Thomas Parke, LL. D., professor of the classic languages in the College of South Carolina. His father, a man of delicate constitution, had come south for his health, and opened a small mercantile establishment in Columbia. After a few years' residence he united with the First Presbyterian Church, and developed a strongly marked and active Christian character. On the 4th of January, 1821, he intermarried with a daughter of Professor Parke, and after a married life of somewhat over eleven years died, leaving four living children, two sons and two daughters. Thomas, the oldest child, was ten years old at the time, and William, the youngest, just two months old. The daughters, Mary Susan and Ann Catharine, grew to womanhood and married, the first, Rev. Samuel H. Hay, the second, Rev. Lucius Simonton. After the death of her husband Mrs. Peck lived with her father until his death in 1840. She opened a school for small children, and soon her school-room was full. For many years she pursued this business for the support of her children. Mrs. Peck was a remarkable woman—strong-minded, cheerful, a devoted Christian, resolute, active and persevering. Prematurely widowed, yet content with her

[1] Dr. Vaughan prepared this sketch for the *Union Seminary Magazine*. It appeared first in that periodical in the March-April No. of 1894.

lot, the brave young mother fought her battle for her children with consummate energy and with unfaltering faith in a covenant-keeping God. Her reward was rich, even in this world, and in the noble character and career of her oldest son her reward was richest. Living in the home of his grandfather, the early days of Thomas Peck were spent in the atmosphere of a college. His traits were early formed into a scholastic type. His preparatory training was conducted in the academy of the town then under charge of John Daniel, an efficient and faithful teacher. He was ready for college before he had completed his fourteenth year. At that early age he entered on his collegiate course, took the regular curriculum, and graduated with great distinction in the eighteenth year of his age. In the year 1838 he was brought into connection with the person who was destined to exert the controlling influence on his mental and spiritual character. Dr. James H. Thornwell entered the college on his first professorship at that time. The young professor and his congenial pupil were soon attracted to each other, and the web of destiny began to weave between them. A strong personal attachment sprang up. Dr. Thornwell was a frequent and welcome visitor at the home of his pupil as well as a most influential power over him in the class-room. Under this fortunate connection young Peck was brought to the obedience of the Christian faith. This occurred in his junior year, but he made no open profession of his faith until after his graduation. During his college career his grandfather, Dr. Parke, served as librarian and treasurer of the institution, and his grandson was associated with him in the discharge of both offices during the intervals in his studies. After the death of his grandfather young Peck was continued in the office of librarian. There is nothing known of the mental processes by which he was led to the conviction that it was his duty to enter the ministry. It was probably under the same influence which had led him to the

acceptance of the gospel. After his mind was made up he entered the Seminary, but before two weeks had passed he was suddenly seized with an attack of sickness, and was forbidden by his physician to resume his studies for six months after his recovery. Singular to say, he never re-entered the Seminary. Continuing in the position of librarian to the college, he commenced the study of theology under the guidance of his friend, the young Professor of Metaphysics. All his theological training was from him. It is a singular circumstance that, living in a stone's throw of a theological seminary, he should never have sought its advantages. He had, undoubtedly, an extraordinary substitute in the great talents and strong personal friendship of an extraordinary man. At that time both of them had doubts of the advantages of a seminary training; nor were Dr. Peck's views on the subject entirely settled until he was called himself to the work of teaching in such a school. By his own experience of both methods of ministerial training, he finally became satisfied of the superior value of the seminary system, except the cloistered life of the student. He at length obtained licensure and entered on his work. His first engagement was in Fairfield district where he preached to the churches of Salem and Jackson, the latter now Lebanon Church. While thus engaged his friend, Dr. Thornwell, received a call to the Second Church of Baltimore, just vacated by the resignation of Dr. Robert J. Breckenridge. This call was accepted. But the College and State of South Carolina generally were opposed to his going, and insisted on the rigor of the law, which required a year's notice to be given before a professor could resign. With the consent of the church in Baltimore, Dr. Thornwell sent Mr. Peck to fill the place until he could be honorably released. This policy ultimately resulted in Thornwell's remaining in Columbia, but the movement proved decisive in the case of his young friend. A church was in course of erection on Broadway Street in Baltimore for the

accommodation of a colony from the Second Church. The building being completed and a church organized, Mr. Peck was called as pastor, and entered on the charge in 1846. The congregation was never large, and there was little prospect of encouraging growth. The population of that part of the city was chiefly composed of Methodists and Romanists; and for several years the fine abilities and faithful preaching of the young pastor contended in vain with the surrounding difficulties. His style of preaching, though of a high order, was not popular in the sense which draws people without any partialities to his system of belief to attend on the services of a minister. His labor was not altogether in vain. The congregation grew steadily, though slowly, and the thorough training of a teacher so clear and effective moulded many a valuable servant of the kingdom who afterwards became the strong helper of other churches.

In the year 1857, on the retirement of a warm personal friend from the charge of the First Presbyterian Church of Lynchburg, Virginia, Mr. Peck was unanimously called to the pastoral office, without ever having been seen or heard by any member of the congregation. With his peculiar views such a call came with peculiar force. He at once visited the church, and on a survey of the ground announced his willingness to accept the call if the church, having now seen and heard him, saw proper to confirm their invitation. His presence and the taste of his quality intensified the purpose of the people into eagerness; the call was renewed and promptly accepted, unless the Presbytery of Baltimore interposed to prevent. That body, which had been content to let him struggle on in this difficult position, without any special sympathy, at once roused to the apprehension of losing him. The Central Church, just vacated by the resignation of Dr. Stuart Robinson, immediately extended a call to him. The two proposals came before the Presbytery at once, and the body decided in favor of the church in Baltimore. Mr.

Peck, suppressing his personal preferences, assumed the care of a large and important field in the same city in which he had spent twelve years of discouraging work.

After he had been actively engaged for several years as pastor in the Broadway charge, Mr. Peck was married to Miss Ellen C. Richardson, the daughter of Scotch parents, and a staunch Presbyterian. The marriage proved singularly fortunate. No two people were ever better suited to each other. The strong character and sterling piety of the wife was just suited to the strong character and sterling graces of the husband; and during a married life of nearly forty years each proved the best earthly blessing of the other. Seven daughters were born to them—four in Baltimore and three at Hampden-Sidney. Three of these died in infancy, and one in the very bloom of womanhood.

After Mr. Peck had been in charge of the Central Church some twelve or eighteen months, in the year 1859, he was elected to the chair of Ecclesiastical History and Church Government in Union Theological Seminary in Virginia. The call was promptly declined, for the reason that he had been so short a time in the Central Church he did not suppose he had fulfilled the divine will in putting him into that field. But during the ensuing winter his health began to fail; he was becoming fully satisfied that preaching in so large an audience room was injuring him, and when the call to the Seminary was renewed in the spring of 1860, he accepted it. He reached his new post on the 7th of April, 1860, and entered on the happier life, and the long term of over thirty-three years of honored and useful service, which was terminated by his death on the 2nd of October, 1893. His health had been steadily failing for a year or two before his death, but his work was unflinchingly done up to the close of the term in the spring of that year. But the welcome vacation brought no relief to the subtle disease that was preying upon him. He steadily grew worse, and on the opening of the fall term

he was unable to meet his classes. The work of the Seminary had just gotten under way when it was interrupted by the tidings that the venerable and beloved instructor in the theological department had passed into the peace of God. He had not completed his seventy-third year. On the afternoon of the next day the funeral services, held in the College Church, were attended by a large assembly, composed of the entire population of the village of Hampden-Sidney, the officers and students of both institutions, and delegates from the surrounding congregations. The demonstration of respect and sorrow was as marked as were the claims of the dead to receive it. All the family of the deceased who were in this country, except his aged mother, were in attendance and shared in the amazement of the whole assembly in hearing the voice of the widowed wife mingling bravely in the song of praise which greeted the advancement of the good man into his high estate. The quiet history of a quiet life is easily told. The task of making a just estimate of the talents and character of a remarkable man now remains to be done, and presents a work of much greater difficulty.

The personal character of Dr. Peck was strongly and beautifully marked. Its leading quality was an absolute and inflexible integrity. Even in his boyhood he was grave and thoughtful beyond his years, though now and then the underlying traits of a different sort would show themselves in outbreaks of joyous merriment. He was not fond of society; he was not fond of sport; his habits were studious; his mind was more engaged with books and serious reflection than with the employments which are commonly suited to the boyish age. As he grew older these tendencies strengthened. Under the care of his faithful teacher, John Daniel, he made steady and rapid progress. His fidelity in the discharge of his duties made him the favorite pupil of his master. Always obedient, always faithful to his appointed tasks, a strong personal attachment sprang up between them. He was fully

prepared for college before he had completed his fourteenth year. He at once entered on his collegiate career, but, unfortunately, was placed in the freshman class when he ought to have been placed in a higher position, where his energies would have been suitably taxed. He found the tasks of the freshman course so easy and familiar, his well-formed habits, not yet confirmed and hardened, gave way to a carelessness which finally brought on him a touch of censure. But only a touch was needed, and from that time his energies were so well directed that he graduated with great distinction. During his tenure of the librarian's office, he made good use of his opportunities for personal improvement, and after Dr. Thornwell's appearance on the scene, and especially after the entry of divine grace into his heart, his character soon took on the colors which marked it to the end of his days. The natural gravity of his temperament, and the natural bent of his intellect to a thorough and accurate apprehension of whatever subject engaged his attention, developed a character of intense integrity, sober, steadfast, staunch in principle, tinged with something of the severity which strong convictions will always impart, and is often mistaken for the severity of personal disposition. So far was this from being true of Dr. Peck, that underneath this grave earnestness and elevation of moral conviction glowed the fire of a generous enthusiasm, warm affections, and what seemed to be so incongruous as not to be suspected, a keen sense of humor, a lively wit, and strong sensibilities to the charms of home, to the value of friendship, to the love of country, and to the love of race. The most marked trait of his character, mental and moral, was his devotion to principle. His intellect always sought the central principle of a subject; his heart was always open to the naked force of obligation. Conformity to the will of his chosen Lord was the leading trait of his religious character. Obedience to the law of right, full adjustment of character, feeling and conduct to the demands of

truth in every sphere, and especially in the sphere of revelation, were the objects which regulated all his energies. He would do what he thought was right, no matter if he stood alone against overwhelming odds, no matter whom it hurt, no matter whom it offended. He was repeatedly tried in this way during his connection with the Presbytery of Baltimore. He more than once voted alone against the whole body, and the event almost invariably justified his resistance to the prevailing current. His convictions of the obligations of right were inexorable. This resolute fidelity sometimes puzzled the lovers of expediency, and their politic suppleness shrank under the severity of convictions which they could not understand. Yet there was not an atom of pride or selfishness in it; it was the sole datum of an integrity that never flinched from responsibility, or tampered with its own convictions of truth and rightness. His views of himself were profoundly humble. He saw the evils of his own heart with a distinctness and a deep sensibility which scourged his self-esteem into complete abnegation. All these exhibits of stern fidelity were the fruit of his deep insight into the obligation of truth and duty. If there ever lived in this world a man of high and staunch principle, it was the subject of this sketch. Of the stuff martyrs are made of, he was all compact. His ideal of Christian character was framed on the words of our Lord, "*If ye love me, keep my commandments.*" His conscience was tender and imperative in its ascendency. His affections glowed under his steadfast demeanor like the white heat of anthracite. It is often the case—and he was a typical instance—that under the grave and steadfast character of a Calvinist, so often misunderstood, there glows the sweetest and tenderest affections, the liveliest sensibilities to poetic beauty, to the charms of wit, and even a frolicsome humor. Dr. Peck was full of these seemingly incongruous qualities. His affections were strong and naturally received what they gave. His family were devotedly fond of him; his

students loved him; his friends were strongly attached to him. His laughter was so full of intense merriment it was irresistibly contagious. His own wit was as bright as his enjoyment of the wit of others. It seemed a singular expression of character to see this grave, earnest mind abandon itself to a hilarity so free and joyous. His feelings were all deep and energetic, and in their higher moods would sometimes flow over into his preaching until the vigorous logic and the stately march of his periods would glow like a chain of steel in the fire of a furnace. In the earlier years of his religious history, he was subject to occasional fits of depression, but in later years these passed away. This is the common experience of men of unusual talents. They stand on the threshold of the great arena eager for the competition and thirsting for success, yet uncertain of themselves; their abilities untested; and the strong impulses to action checked and fretted with the doubt whether the venture will prove a source of satisfaction or distress. In many cases this stage of the mental development produces moodiness and irritation; discontent with self breeds suspicion of others; and the manifestations of character become unpromising and perilous. In Dr. Peck's case there was nothing of this; the firm texture of his mind, and his strong hold on the principles of religion, held down such effects of depressed feeling, and left him only to the grief it created, and to the silence of a steady endurance. As he passed on, and the development of his intellect and his growth in grace expanded into maturity, his steadfast nature, with its underlying currents of lively and affectionate sensibility, grew equable in their habitual manifestations. His work, whatever it was, was always well and faithfully done, according to the law of his own exact and veracious conception of duty.

As a thinker, Dr. Peck was peculiar in some respects. His intellect was thoroughly developed under the boundary lines of his own gifts. Its leading characteristic was the power of

analysis; and this faculty was under the control of a feeling of obligation to truth which determined the utmost thoroughness and exactness, both in his processes and his conclusions. He struck straight for the central principle in every subject of his investigation, and vigorously followed the logical lines of its development. In his sermons, in the briefs of his lectures, in all his work, this character of completeness and precision of outline, this thoroughness of analysis, was conspicuous. His logical expositions rung clear in every link. This trait seems to have been characteristic from the beginning to the end of his career. It appears in a marked degree in one of his trial pieces for licensure now before us. It appears in a still more striking form in his *Ecclesiology*, the little work which embodies the mature results of long years of professional exertion in the class-room. Occasionally this vigorous pursuit of thoroughness subjected him to disadvantage in his public preaching. He was at times apparently over-trained, made stale by over-exertion, to use a phrase from the scientific discipline of modern athletics, and there would be a noticeable lapse of faculty due to weariness from the strong wrestle with his deep compacted analysis. But as a general rule, it brought him into the pulpit or the chair of his lecture-room with a mind full of well-digested thought. He left little room for impulse, for sudden inspiration, for flashes of feeling or fancy. His mastery of the art of mental composition was complete in a rare degree, and when he was called upon to use his well-wrought material he was ready to respond. Not very often, and yet not very rarely, his feelings would kindle, not by flashes but by steady increase, into an intense glowing animation, and interpenetrate the strong-linked cable of his argument until it was hot with passionate emotion. But usually it came forth in a clear, well-sustained and strong stream of calm thought, bearing on the purpose in view with pointed logical power. Dr. Peck was no speculative genius, careering over the fields on either side of his

line of march, and pushing on mere tentative expeditions. His mind was not inventive, but didactic—trained to exposition, not to discovery. His fidelity to his task as the teacher of a great fixed creed, his love of positive truth, his conscientious obligation to present no mere probability as authoritative reality kept him back from all mere tentative excursions. This stern integrity made him the invaluable teacher, not less than the high-toned Christian man that he was. But as an expositor of truth, as an exegete of Scripture, as a philosophic student of history, he was probably without a rival in his day. Clear as a brilliant day, his well-hammered expositions left the feeling on his audiences in the public assembly and on his classes that he had reached and was building on the bottom rock of his subject. The only fault of his teaching was the natural tendency in the class of minds to which he belonged to push his logic to extremes, and with less regard to the effect of circumstances in modifying conclusions than is necessary in some cases. His place as *a teacher* will be hard to fill.

This supremacy of the analytic faculty obscured faculties of less prominence though existing in no unseemly disproportion to it. His imaginative faculty was vigorous, but was seldom allowed to show itself in those forms in which alone it is popularly recognized. It made itself apparent in his clear and often stately style, in the general hues and colors sometimes thrown over his topics, and in the definite outlines impressed on his narrative of facts. It seldom appeared in the mere ornament of his diction; still less frequently in positive trope and figure, or imaginative analogies.

As a preacher, Dr. Peck justly took a high rank. His manner was ordinarily quiet; he used little gesture; there was no dramatic power. But from the full fountain of a full mind flowed a steady stream of clear-cut and continuous argument, brightened now and then with a diffused coloring of imaginative conception and infused with a spirit of habit-

nal earnestness, which now and then deepened into passionate fervor, and rose into the region of a positive and high eloquence. Occasionally a flash of sarcasm would bite in the impression of the truth with extraordinary power. Generally there was an entire mastery of himself; occasionally he would be caught up in the torrent of his emotions, and the entire audience would follow with breathless interest a discourse protracted far beyond the modest limit ordinarily placed on his discussions. A scene like this in his earlier life is still remembered in the Buffalo congregation, when he preached for an hour and a half on the anticipation of heaven, during which he came down from the pulpit and walked back and forth before the people with his eyes streaming with tears and his lips trembling under the torrent of his pathetic conceptions. A similar scene in some respects occurred in a sermon delivered in Farmville during the war. Such exhibitions, however, were rare. The prevailing type of his preaching was just what the commission of the gospel requires of every gospel minister, "*Go teach all nations.*" Dr. Peck's preaching was didactic and eminently instructive; its staple was clear exposition; it was aimed to develop as clearly and fully as possible the mind of the Spirit. The convincing power of his statements was wonderful, and constituted one of the charms of his preaching. His exegesis of Scripture was exact and full; and when he had hewed the truth out of the mine, his analysis of its significance bore the stamp of that thoroughness and exactness which was the leading trait of his thinking. His enforcement of the truth on the heart and conscience bore the marks of the deep earnestness of his convictions. His style, both in speaking and writing, underwent a change as he passed from youth to age, although even to the last, when roused in preaching, the stately march of his periods renewed the musical vigor of his earlier discussions. The longer sentences which distinguished his style at first grew compact and often curt in his later work. The ex-

pression of collateral connections in his ideas was cut down; all modifications which interrupted the straight progress of the main thought were pruned away. He struck straight from the shoulder; every word not essential to carry the thought was ruled out. His style grew sententious and terse, almost curt. The thought stood revealed in itself and in its relation to the end in view, with no room for question of its meaning or its intent. This development no doubt was due to the training of the class-room, and the necessity for precision and clearness in his instruction of his classes. But it was at the same time a development along the line of the leading trait of his intellect, and probably would have made its appearance if he had continued to teach only from the pulpit. His manner of speaking also changed; there was little variety in his emphasis in passing from sentence to sentence, but the supreme power of his clear thinking was unabated to the end.

Dr. Peck was eminently a biblical preacher. He understood that his commission was to preach the word, to teach whatsoever the Master had said. His faithful and reverent spirit abhorred the prostitution of the Christian pulpit into a rostrum from which all sorts of subjects were discussed, and the instruction of the people made subordinate to their amusement. In this matter his example and his instructions were faithfully exerted to impress correct conceptions of gospel preaching on the students under his care. As long as such men are moulding the character of the rising ministry, the church has at least one valuable guarantee that it will not lack for ministers who need not be ashamed of their work.

As a teacher, Dr. Peck carried the same traits of thoroughness and exactness into the class-room. His explanations were always clear, distinct in outline and thoroughly digested in the analysis of the body of the subject. His procedure was the old common-sense Socratic method of question and answer, following the statements of the text-book closely, and

thus discovering the fidelity with which the student had mastered it. Where he agreed fully with the text his concurrent expositions were brief. When he differed with the text his expositions of his own views were extended and carefully made. Occasionally he would resort to what was the favorite method of Dr. Baxter and Dr. Thornwell. After requiring the statement and proof of a point from the student, each of those great dialecticians would assume the defence of the opposing error, thus revealing the lines of attack on the truth and requiring the learner to expose the error and defend the truth. Then, in the close of the wrestle, the teacher would expound clearly the whole ground covered, display the error in the antagonist reasoning, and show the strength of the supports of the truth. As a general rule, Dr. Peck was content with a fair statement of the opposing position, and then with a direct exposure of the infirmity of its defences. His manner to the students was always kindly, not demonstratively sympathetic, though his sympathies were always true and strong, and whenever an appeal was made to them it was always so met as to make a repetition far easier than the original application. He was hardly ever severe in censure; a silence that was as vocal as words and more impressive was his method of rebuke, and a few grave words of kindly warning were the only approach to discipline. He was so revered by his classes nothing more was needed. He was solicitous to evoke the powers of the student, and used an effective degree of effort for the purpose, but had no extraordinary aptitude for this species of influence. His great merit lay in the unrivalled clearness of his expositions of the truth and its opposing error. There was no excuse for any student leaving the class-room with any incompetent conceptions. If he paid due attention he could not fail to carry away just views of the subject.

As a writer, the traits of style which distinguished his preaching appeared in his written discussions. Whenever

he did write for the public press the work was valuable; but it was a fault with him, as it is with other gifted men, that he published so little. He has left behind him but few completely written sermons, but a great mass of notes and sketches from which it may be possible to make a valuable contribution to the literature of the church, and to leave something more than his living influence to attest the qualities of a most noble servant of the Master, and to extend the influence of his noble gifts. We earnestly hope this may be done. Dr. Peck published one small volume containing the notes of his lectures on Ecclesiology. It is packed from beginning to end with the rich results of his study, and lends emphasis to the regret that he published no more. Occupying for years the chair of Ecclesiastical History and Church Government, he was fully competent to have given many a valuable lesson to the church and the world from his thorough mastery of the story of the visible kingdom of our Lord. Occupying for years the chair of Theology, he was fully competent to have added to the treasures of the church in the exposition and defence of her creed. His actual publications, besides the little volume just mentioned, are limited to a few review articles, a few sermons, and a few articles in the *Baltimore Critic*, of which he was at one time joint-editor with Stuart Robinson. It is due to the memory of Dr. Peck that this deficiency be made up out of his posthumous writings if it can be done.

There is one great service rendered by him which is not generally known and in some respects perhaps the greatest he ever rendered. He is to be credited with restoring to the church that principle of her creed which is now recognized, *that giving is an ordinance of worship.* It is assuredly a remarkable fact that principles and even public offices, distinctly set forth and solemnly covenanted to be observed in the written creed of a church, may not only pass out of use, but actually out of knowledge. The office of the deacon and

the principle that giving is an ordinance of public worship are samples of this fact in the history of the Presbyterian Church in this country, and we believe also in the history of the same church in the British Islands and on the continent of Europe. When the work of missions at home and in foreign parts fairly begun in this country, the only recognized method of raising the necessary funds was by means of agents sent round to visit the churches. The very end and purpose of the organized church was this very enterprise of spreading the gospel and providing the men and means to do it through her own established instrumentalities. Yet this great leading end of the church had completely died out of the knowledge and practice of the church; and when, under the stress of the difficulties created by this extraordinary condition of things, Dr. John Holt Rice offered a resolution in the General Assembly of the Presbyterian denomination that the church of Christ was by its very nature a missionary society, he was construed as making an unauthorized innovation. The reason of this state of things was this: The missionary movement was begun and directed by the Congregational churches of New England. The organic weakness of that system compelled the formation of societies outside of the church to carry on the work. The very terms of the apostolic commission and charter of the church required this work to be carried on by the church itself and not by any outside organization whatever. But the Presbyterian Church, blind as a bat to the fundamental object of her own existence, took up the work of missions in coöperation with these Congregational societies. It nearly resulted in her ruin. In the course of time and events, however, her eyes were opened; but when she essayed to withdraw from this anomalous connection, and go into the discharge of her fundamental and plain duty, she was openly resisted. She was charged with bad faith. Her right to establish her own missions was denied. She was held bound by a temporary alliance with those who had no

sympathy with her principles, rather than by the command of her Head. The extraordinary conflict which ensued explained the extraordinary resolution of Dr. Rice, which to us seems as superfluous as a formal declaration that it is the business of a bank to do a banking business, or of a college that it is designed for educational purposes. The old school of Presbyterians, having opened their eyes, clung firmly to the discovered line of their duty. They withdrew from their anomalous entanglement and commenced their own work. But they were still in the dark as to the principles which regulated the subject, and years were to elapse before they succeeded in embodying their creed in their practice. They continued to raise the funds for missions by travelling agents. They seemed utterly unable to rise to the conception, simple and obtrusively obvious as it is, that the revenues could be raised under the pastors and other officers of each church. The system of agencies, however, worked so badly and was fruitful of so much mischief to the pastors and churches, thoughtful men began to turn to the teachings of the Bible, the creed and common sense, and soon the divinely-given and distinctly covenanted principles which regulated the subject began to emerge. That great man and staunch Presbyterian, Robert J. Breckenridge, then a pastor in Baltimore, and editor of the *Baltimore Literary and Evangelical Magazine* began to teach what he had discovered in the creed as drawn from the Bible. He found that the office representing the revenue and charitable side of the church had utterly perished out of the very knowledge of the church that such an officer was a part of her organization. Out of nine hundred churches then under the General Assembly only *nine* had deacons. It is now fully recognized that the organization of a Presbyterian church is as incomplete without deacons as a human face is without a nose. It is now recognized that the office of deacon is as much, and even more distinctly, an office of divine appointment as the office of ruling elder.

These principles, though as truly in the covenanted creed of the church then as they are now, had sunken out of view; and it is no wonder that the church had lost sight of the revenue principles of the kingdom when the revenue officers of the kingdom had been abolished. Under the able vindication of Breckenridge and the coadjutors who at once flocked around him, the office of the deacon was restored to the place the Lord of the kingdom had given it, and an immense impulse was given to the revenue and work of the church. For all the benefits of this restoration, thanks are due, under God, to Robert Breckenridge.

But all was not yet recognized that the Bible and the solemnly covenanted standards of the Presbyterian Church demanded. The revenue officers of the kingdom were found, but not the principles and rules for raising the revenue. Under the discoveries of Breckenridge the travelling agents were abolished, and the raising of the revenue was recognized as a regular part of the work of every organized church under the orders of its own government in the elders, and by the executive agency of its own financial officers, the deacons. But the system worked under friction; collections were looked upon under purely business aspects; they were not considered as expressions of religious feelings, or as having any sanctifying purpose. The rectifying principle for all this incompetent conception of the subject had long ago been drawn from the Scriptures and embodied in the Standards. They taught that giving was a divinely-appointed ordinance of public worship; that it sustained the same relation to the sanctification of the worshipper that prayer, or praise, or sacrament sustained; that its benefits were conditioned by the spirit in which the ordinance was used, just as every other ordinance was conditioned. It was a principle of extraordinary power, and bore upon personal and spiritual benefits to the user of the ordinance of great value, looking not merely to the resources of the kingdom, but to the per-

sonal sanctification and comfort of the worshipper. This is now the universally recognized doctrine and practice of the church. Yet it lay long forgotten in the creed which every minister and elder of the church formally adopts at their ordination, and which the whole church glories in calling its own. That it was discovered and brought out to exert its vast and beneficent influence, we trust for ages to come, we owe under God to Dr. Thomas E. Peck. He was the first to find it in the creed and first to bring it back to the knowledge and obedience of the church. He did it in a paper, short, but crammed full of such irresistible evidence that it passed promptly when presented to the Presbytery of Baltimore, and began its march to the ascendency it now maintains. Dr. Peck's titles to the esteem and gratitude of the church are many; but no service but one—his training of the ministry for several years—rendered by him compares in importance with this.

There is another development of the deacon's office required by the plain and positive demand of the Standards and the word of God which remains to be accomplished. The financial side of the deacon's office, important as it is, bears no proportion to the importance of its chief significance. The deacon's office represents that side of the Christian church by which it confronts the temporal evils of human life. It is also our Lord's appointment to secure the protection of his widows, his orphans, and his dependent poor within his kingdom. When it is advanced, as it will be finally, from its theoretical position in the creed to that practical development in every Christian church which it was designed to secure, it will add immeasurably to the safety of God's helpless servants, to the well-being of the sick and friendless stranger, to the honor of the church, and to the glory of her benignant head. It will extinguish the reproach on evangelical Protestant Christianity that it is solely concerned for the spiritual welfare of mankind, and makes no

provision for their temporal wants. It will strip Rome of one of her boasted superiorities and do justice to the kingdom of Christ. God speed the day.

Dr. Peck's domestic character and relations remains to be analyzed. In his family relations he was most happy. He was reverenced and dearly loved by all its members. A most affectionate and faithful father, his children never once seemed to think of such a thing as going contrary to his wishes. His sway was that of absolute confidence in his wisdom, rectitude, and affection, a confidence interpenetrated and colored by the warmest personal love. The sunnier elements of his nature broke from the restraints of his habitual gravity more freely and frequently under the shadow of his own roof-tree than anywhere else. In times of public trial and personal affliction, he was the calmest and quietest of men. The secret of his peace was his deep, unfailing confidence in God. During the war, when the pressure on the people at home for the means of sustenance had become stringent and universal, the writer of this sketch, then living some forty or forty-five miles distant, happened to meet some one from the neighborhood of the Seminary and inquired how the professors were getting on. "Well," said he, "Dr. Dabney is fighting the Yankees, Dr. Smith is hunting for provisions, and Dr. Peck is trusting in God." He felt the calamity involved in the overthrow of the liberties and rights of self-government of the Southern people as every good man in the Confederacy felt it, but he bore it in silence and went on with his work. In his domestic afflictions, and in the final long struggle with the disorder that ended his life, the same steadiness and absolute submission was his prevalent feeling. The words were frequently on his lips, "It is the Lord, let him do what seemeth him good." His last hours were sunken into insensibility, and he passed into the visions of the eternal peace without a sign of his parting.

A brave and strong standard-bearer has fallen at his post,

faithful to the last. An example of fidelity to the truth, regardless of the judgments of men and only mindful of the will of the Master of Assemblies, has been left to those who come after him. A most accomplished advocate and defender of the faith has left his work to be taken up by another. A noble character has left its record on earth and gone to its reward in heaven. The tears of natural grief are mingled with the upturned and smiling eyes which follow with joyful confidence the good man's ascent into the region of endless rest.

"Avaunt: to-night my heart is light;
No dirge will I upraise;
But waft the saint upon his flight
With a pæan of God's praise.
Let no bell toll, lest his glad soul,
Amid its hallowed mirth,
Should catch the note as it doth float
Up from the accursed earth.
From grief and groan to a golden throne
His favored soul is riven;
From grief and groan to a golden throne
Beside the King of Heaven."

—*From Poe's Lenore Unpaganized.*

Dr. Peck left a family of a remarkable character in more than one respect. One of the most remarkable members of it is his aged mother, who, in her ninety-third year, survives her oldest as well as her youngest child. Infirm, but in sound health and with faculties unimpaired, the venerable saint bears her bereavement with cheerful trust in a long-tried and trusted Saviour. She waits without impatience and with serene hope her own summons to cross the river of the bitter water and rest in the shade of the trees on the farther side. Mrs. Peck, the widowed wife of the dead soldier of Christ, bears her loss with a serenity of hope and confidence not seen once in a thousand cases of similar bereavement. Her steadfast and brave faith in the glorious assurances of the Christian gospel so completely overshadowed her perso-

nal loss in the heart-felt realization of the glory into which her husband had entered that she had no room for thoughts of self or the losses of her home and children. She said she was so taken up with the thought of his delight that when the funeral assembly was called on to close the funeral service with a song of praise to God, her own voice mingled with clear and decisive expression in the ascending harmony. For the first time in the life of every one present this strange and noble triumph of faith and hope was witnessed—a freshly widowed Christian wife with unfaltering tones praising God for his goodness to her dead.

Dr. Peck leaves three living daughters out of the seven that were given him: Sarah, the wife of Rev. James Edward Booker, pastor of the Hebron church, Virginia, in Augusta county; Ellen, wife of Rev. Alexander Sprunt, pastor at Rock Hill, South Carolina; and Sophie, wife of Rev. James R. Graham, Jr., missionary in China. Several grandchildren give reasonable assurance that his blood will continue to run in the veins of the living on earth for years to come. Meanwhile he rests in the vision of God, and will be fully content when his body, as well as his soul, awakes in the likeness of his Lord.

MISCELLANIES

OF THE LATE

THOMAS E. PECK, D. D., LL. D.

NOTES ON THE ACTS OF THE APOSTLES.

PREFATORY NOTE.

These "Notes," written to aid me in teaching my classes in the Seminary, are not intended to cover the ground covered by commentators The matter of the commentaries is generally presupposed: and these "Notes" have either been suggested by my own meditations or derived from books which are not commentaries on the Acts. Bacon (*Adv. of Learning*, B. II., Vol. i., p. 243, of his works, American reprint of Montague's Edition), speaking of the exposition of Scripture, expresses a preference for these *occasional* expositions which are found "dispersedly in sermons" and other writings, over the professed and formal commentaries. This is only another exemplification of the saying that we hit an object sometimes more effectually by not aiming directly at it.

Thos. E. Peck.

Union Theological Seminary, Va., July, 1868.

The above is the date at which the writing of the following "Notes" was begun.

T. E. Peck.

NOTES

ON THE

ACTS OF THE APOSTLES.

INTRODUCTORY REMARKS.

I.—The Function of the Acts in the Organism of the New Testament Scriptures.

1. THE New Testament is not a fortuitous or mechanical, but an organized, collection of writings. An organism differs from a machine. They both have parts arranged in certain relations to each other and to the whole, but they differ in the following particulars: (1), An organism has *life:* vegetable, animal, intellectual organisms. The life of the whole is in every part, or organ, and the life of the whole controls the life in every part. Illustrate by the human body.[1] (2), An organism is complete,[2] that is, has all its parts in every stage of its existence. The acorn contains the oak. (3), Its increase, therefore, is growth and development, not increase by accumulation or addition. (4), As a result of the

[1] A machine has no internal principle of growth and expansion. "The living principle by which it was originated is not in it, but in the mind of the mechanic. The mind, it is true, is a living thing, a living soul, but it is unable to breath itself, as a principle of growth and formation, into its rigid wooden or metallic product. The story of Pygmalion and his statue is still a fable." (Shedd: *The Philosophy of History*, p. 22.)

[2] Perfect in the sense of *perfectio partium.* When it reaches its maturity it was the *perfectio absoluta*, omnibus numeris, tam quoad gradus, quam quoad partes, intensive et extensive. This last is the perfection of the canon; the first the perfection of the particular books.

last two, an organism is the same substance throughout all its stages. (5), Lastly, an organism, according to Kant's definition,[1] is a "product in which each and every part is, reciprocally, means and end." The eye exists for the body and the body for the eye.

(1), The life of the New Testament is the Holy Ghost, taking of the things of Christ and showing them to men, and this life governs the interpretation, because it determines the character of every part. (2), The New Testament is complete in every stage. The whole gospel is in the Gospels, the Acts, the Epistles, the Apocalypse; and, indeed, for that matter, in Genesis iii. 15. (3), There is a development and growth in the New Testament. Explain the difference between the true notion of development and the false ones of Romanism and rationalism. Romanism indeed is rationalism under the condition of "traditionalism."[2] Explain also the difference between the development of revelation (which ends with the Apocalypse) and the development of the *knowledge* of revelation, which will grow to the end of time. The development within the limits of the Bible is only the unfolding of the germ in Genesis iii. 15, and the Gospels are the germ of the New Testament, and Matthew i. 21 may be considered the germ of the Gospels. (4), Of course, therefore, the same revelation is found throughout. (5), Each part of the New Testament is for the whole, and the whole for each part, and each part for every other part. The Gospels cannot be understood fully without the Acts, nor the Acts without the Gospels, nor either without the Epistles, etc.[3]

2. The organs of this organism are the particular books, or the division of the books, known as Gospel, Acts, Epistle,

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[1] Shedd's *Lectures on the Philosophy of History*, L. 1, p. 20.

[2] See Bernard's Bampton Lectures on "The Progress of Doctrine in the New Testament," *passim*.

[3] The Apocalypse is cast in an Old Testament mould throughout. It ends with a paradise, as Genesis begins with it.

Apocalypse. The very fact that such a division and arrangement exists is proof that the church perceives the New Testament to be an organism, and not fortuitous or mechanical collection of writings. However within these general divisions the order of particular books may vary in different catalogues, manuscripts and versions, the general divisions themselves are found in all.[1]

3. Each of these organs has its own function. Discounting for the present the special function of each, Gospel, Epistle, Apocalypse, and looking only at the general divisions, we may say that the function of the Gospel is to record what Jesus "*began to do* and *teach*" (Acts. i. 1); of the Acts, to record what he continued to do and teach in the formation of his church; of the Epistles, to present the continued teaching of Christ for the edification of his church; and of the Apocalypse, to present the effects and results of this teaching and doing of Christ upon the church considered as a whole, as one body, in consummating its victory and perfection.[2]

4. But let us look more closely at the special functions of the Acts, which is a book by itself, and specially concerns us now. This function, as we have seen, is the *continuation* of the doing and teaching of Christ, in the gathering and organizing of his church. (See Acts i. 1–4, where we have a protasis without an apodosis, the intended or the appropriate apodosis being, "I write now of what Jesus continued to do and teach after he was taken up," or something like this, as the third Gospel (the first book, *πρωτον λογος*, of Luke's history) was the record of what Jesus *began* to do and to teach to prepare the way, to lay the foundation, for the building of his church.[3] And here there are two points to be observed: that the teacher is the same, and that the method is changed.

(1), The teacher is the same.

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[1] See Bernard's Lectures, I., note 1.

[2] See Bernard's summing up at the close of last lecture.

[3] Bernard, Lecture IV.

16 Argue from John xiv. 16–18, 25, 26: And I will pray the
Father, and he shall give you another Comforter, that he may
17 be with you for ever; even the Spirit of truth: whom the world
cannot receive; for it beholdeth him not, neither knoweth him:
ye know him; for he abideth with you, and shall be in you . . .
25 These things have I spoken unto you, while yet abiding with
26 you. But the Comforter, even the Holy Spirit, whom the
Father will send in my name, he shall teach you all things, and
bring to your remembrance all that I said unto you.

26 John xv. 26: But when the Comforter is come, whom I will
send unto you from the Father, even the Spirit of truth, which
proceedeth from the Father, he shall bear witness of me.

7 John xvi. 7–15: Nevertheless I tell you the truth; It is ex-
pedient for you that I go away: for if I go not away, the Com-
forter will not come unto you; but if I go, I will send him unto
8 you. And he, when he is come, will convict the world in respect
9 of sin, and of righteousness, and of judgment: of sin because
10 they believe not on me; of righteousness, because I go to the
11 Father, and ye behold me no more; of judgment, because the
12 prince of this world hath been judged. I have yet many things
13 to say unto you, but ye cannot bear them now. Howbeit when
he, the Spirit of truth, is come, he shall guide you into all the
truth: for he shall not speak from himself; but what things
soever he shall hear, these shall he speak: and he shall declare
14 unto you the things that are to come. He shall glorify me: for
15 he shall take of mine, and shall declare it unto you. All things
whatsoever the Father hath are mine: therefore said I, that he
taketh of mine, and shall declare it unto you.

2 Argue from these, compared with Acts i. 2, 24, 25: Until
the day in which he was received up, after that he had given
commandment through the Holy Ghost unto the apostles whom
24 he had chosen. . . . . And they prayed, and said, Thou, Lord,
which knowest the hearts of all men, show of these two the one
25 whom thou hast chosen, to take the place in this ministry and
apostleship, from which Judas fell away that he might go to
his own place.

33 Acts ii. 33: Being therefore by the right hand of God exalted,
and having received of the Father the promise of the Holy
Ghost, he hath poured forth this which ye see and hear.

16 Acts iii. 16: And by faith in his name hath his name made
this man strong, whom ye behold and know: yea, the faith
which is through him hath given him this perfect soundness in
the presence of you all.

10 Acts ix. 10, 23–30: Now there was a certain disciple at
Damascus named Ananias; and the Lord said unto him in a

vision, Ananias And he said, Behold, I am here, Lord. . . . .
And when many days were fulfilled, the Jews took counsel to- 23
gether to kill him: but their plot became known to Saul. And 24
they watched the gates also day and night that they might kill
him: but his disciples took him by night, and let him down 25
through the wall, lowering him in a basket.
And when he was come to Jerusalem, he essayed to join him- 26
self to the disciples: and they were all afraid of him, not be-
lieving that he was a disciple. But Barnabas took him, and 27
brought him to the apostles, and declared unto them how he
had seen the Lord in the way, and that he had spoken to him,
and how at Damascus he had preached boldly in the name of
Jesus. And he was with them going in and going out at Jeru- 28
salem, preaching boldly in the name of the Lord: and he spake 29
and disputed against the Grecian Jews; but they went about
to kill him. And when the brethren knew it, they brought him 30
down to Cæsarea, and sent him forth to Tarsus.

Also, from the record of Stephen's martyrdom, especially his vision of the "Son of man"; from Philip's preaching to the eunuch, Peter's preaching to Cornelius, and, above all, from the calling, training and whole history of Paul, the apostle of the Gentiles and the *theologian* of the church. The *movements* of the apostles were directed by Christ, and this fact, combined with the promises quoted in reference to the Holy Ghost, show that their *teaching* was his. Christ taught them by the Holy Ghost before he left them (Matt. xii. 23–32; John iii. 34; Acts i. 2), and he continued to teach them by the Holy Ghost after his ascension. (Acts ii. 33; Rom. ix. 1; Gal. i. 11, 12; 1 Cor. ii. 16 compared with verses 10–15 preceding; Rev. i. 10–20; *et mult al.*) "I will send you the Comforter" is equivalent to "I will come to you." (See John xiv. 16–18.) The authority of the apostles' teaching is, therefore, the same as that of Jesus. "Such an inference," says Bernard,[1] "would be reasonable if we regarded the teaching as simply an accompaniment of the acting. Such an inference is inevitable when we see that the delivering of the truth to the world is the one *end* and *object* of what

[1] Bernard, Lecture IV., p. 97.

is done." For then[1] the facts recorded in the Acts are not only a pledge of the divine authority of the doctrine of the Epistles, but are also the means through which that doctrine is perfected. There is a "progress of doctrine" within the limits of the "Acts" itself.

(2,) But the method is changed. Let us see in what respects: (*a*), Not in divorcing teaching from doing.[2] God teaches men by *dealing* with them. A Christian man once said that he never knew the meaning of the words, "Like as a father pitieth his children, etc. (Psa. ciii.), until he saw one of his own children suffering. We all know the advantage of "Christian experience" to an interpretation of the Scriptures. A young Apollos who has not seen war may often receive instruction from an elderly Priscilla who has. She knows nothing, perhaps, of Hebrew, theology, history, etc.; but she knows "the way of God more perfectly." Christianity in Christ is first life, then doctrine. In Christians, first doctrine, then life. In them doctrine comes first, because it is through doctrine that life is communicated.

18 James i. 18: Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.
23 1 Peter i. 23: Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.
17 Rom. vi. 17: But thanks be to God, that whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered.
14 Rom. x. 14–17: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
15 and how shall they preach, except they be sent? even as it is

[1] Bernard, Lecture IV., p. 98.

[2] "Truth in religion is always something that has been *acted* and *transacted* and that has been embodied in persons and societies. Hence, example more than precept, biography more than abstract doctrine, are made to convey to us in the Scriptures the various elements of piety."—*Taylor's Ancient Christianity*, p. 25.

written, How beautiful are the feet of them that bring glad tidings of good things!

But they did not all hearken to the glad tidings. For Isaiah 16
saith, Lord, who hath believed our report? So belief cometh 17
of hearing and hearing by the word of Christ.

1 Peter ii. 2: As newborn babes, long for the spiritual milk 2
which is without guile, that ye may grow thereby unto salvation.

Col. iii. 16: Let the word of Christ dwell in you richly in all 16
wisdom: teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. (*Et al. mult.*)

Now the Saviour's teaching was, in the main, an exposition of something *done*, either delivered upon occasion of some occurrence in his own life, or an exposition of what is habitually done. Of the first, Matthew xii. 1–7 is an example; of the second, most of the parables. Then his miracles are parables in *act* setting forth as σημεια the nature of his work; that it is a work of *power*, δυναμις, a work of *mercy*, a work of *illumination*, a work of *healing*, a work of *restoration* to *life*, etc. But the greatest of all his works were his death and resurrection. These *were* his *works*. (John x. 17, 18.) He offered himself a sacrifice; was as active in his death as he ever was, as he was in raising Lazarus, and he rose by his own power. (Rom. i. 4.) Now those works of his could not be explained until after they had been performed. Therefore he says to his disciples, "What I do, ye know not now, but ye shall know hereafter." (John xiii. 7.) What a flood of light was thrown upon this transaction (John xiii. 1–17, the washing of the disciples' feet) by his death! Again he says (John xvi. 12): "I have many things to say unto you, but ye cannot bear them now," and they could not bear them, because they could not bear to hear of his death. (Matt. xvi. 21, 22.) The announcement could of course be made and was made; but the apprehensions it was suited to make in the minds of the disciples were not made and could not be made until the Comforter should come and take up his abode in

them as "the Spirit of the Truth." Hence (*b*),[1] The change in the method consisted in no longer declaring what view the disciples *ought* to take of the doings of their Lord, and what their faith and feeling ought to be concerning it; but it consisted in voices from the disciples themselves expressing the view which they *did* take and the faith and fulness which were *actually* in their hearts.[2] Hence the revelations of the Acts (and of the Epistles) are not revelations *ab extra*, but the actual results, under the teachings of the indwelling Comforter, of the manifestation of Christ in human hearts. "We believe, and *therefore* speak." "We cannot but speak the things we have seen and heard." First πληροφορία, then παρρησία. It is "a divine announcement changed into a human experience." Such was the method of teaching which resulted from the divine action of the Holy Ghost, which fused into one the thoughts of God and the thoughts of man. *Note* here,[3] that while all the disciples received this experience, the apostles alone were commissioned authoritatively to expound it. (See Eph. ii. 20.) "The same view of salvation that gladdened the soul of Paul might gladden the soul of one of his hearers, as it now gladdens ours as we read his words. For both there is the same Spirit and the same testimony; but the Spirit is given to one that he may originate that testimony; to the other, that he may receive it. There is a difference between being builded into the holy temple, and being constituted a foundation. In this last by their inspiration as teachers they share with the Lord alone; in their inspiration as believers they share with the whole church."

This method of teaching was an advance upon that of the Gospels. The apostles now differed from their former selves as the man who has imbibed sound principles and formed

[1] Bernard, Lecture IV., p. 113.

[2] Compare the Psalms with the writings of the other prophets.

[3] Bernard, Lecture IV., p. 116.

good habits under instruction differs from the boy who is just beginning school. It was "expedient" for the apostles that their Master should withdraw his bodily presence.[1]

(*a*), The first and most important function of the Acts is to place in the clearest light the *divine authority* of the doctrine preached by the apostles as the agents of Jesus Christ.

(*β*), The second is that it represents the *general character* of the doctrine delivered by the apostles to the world. The general character of the doctrine is summed up in Acts v. 42: "They ceased not teaching and declaring the glad tidings of Jesus the Christ." The like expressions often occur in this book.[2] Now, no such announcements as this are found in the Gospels. The preaching there is not of the *person*, but of the "*kingdom*." (See Luke ix. 2; Matt. iv. 23, *et al.*) And as to his person, see Matt. xvi. 20; xvii. 9. This reticence about his person may account for the perplexity of the Baptist. (Matt. xi. 2.) Compare John x. 24; Mark xiv. 61; compare also the first Gospel with the fourth to see that the tendency from the kingdom to the person of the King had already manifested itself. The two are often united in the Acts. (See viii. 12; xxviii. 23, 31. Compare this summary of the teaching at the end of the book with the summary of the last teaching of Jesus at the beginning.) The preaching of the kingdom and the preaching of Christ are one. In the conjunction of these words the progress of doctrine appears. The Jewish expectation of a "kingdom of God" is fulfilled in the person of Jesus. The account of its realization consists in the unfolding of the truth concerning him. The manifestation of Christ being finished, the kingdom is already begun. Those who receive *him* enter into *it*.

This accounts, perhaps, for the greater effectiveness of the preaching of the apostles, as compared with that seen in the Gospels. (See John xvi. 14.) "He shall glorify *me*."

[1] See Hare's *Mission of the Comforter*, Sermon I.

[2] See Bernard, Lecture V., p. 124.

But what was this preaching of Christ? It was the proclamation of the true nature of his Messiahship, as appearing in his death, his resurrection, and his exaltation in *heaven*, and all this in opposition to the carnal expectations of the Jews. And no less did these facts declare the *spiritual consequences* of his manifestation, since they carried with them the implication of the forgiveness of sins, the resurrection of the body, and the life everlasting. These are the topics upon which the preachers in the Acts insist, specially the first two. *Note* that the preaching in the Acts is to the world without, not to the church within. If we except the debate in the council of Jerusalem (chap. xv.), and the charge to the elders at Miletus (chap. xx.), all the discourses reported in this book are addressed to those who are *not yet Christians.* The preaching which was done to the church is given in the Epistles.

The difference between the teaching of the Acts and that of the Gospels has been illustrated by the difference between the evidence in a judicial trial and the "*summing* up" of the judge. The latter is an advance upon the former, inasmuch as it adds to the rehearsal of the evidence the selection of its critical points, the representation of their force and bearing, and the intimation of the conclusions to which they lead.[1] Here note the absurdity of those who set the "theory" against the "facts" of redemption. The very design of the apostolic exposition is to give us the theory, without which the facts are of no use.

Illustrate: See my introduction on Church History.[2]

(γ), The third function of the Acts is to lay down the course of external events through which the doctrine was matured. We find the mature doctrine in the Epistles, and the Acts is the bridge from the Gospels to the Epistles, in two senses, an external and an internal. Take the inscriptions

[1] Bernard, Lecture V., p. 134.

[2] This may be found in Vol. II. of these MISCELLANIES, pp. 114, 115.—ED.

or superscriptions to any of the epistles; how perplexing they would be without the information of the Acts. Who is this Paul? How became he an apostle? How came the gospel to Rome? Corinth? Galatia? etc. As for James, John, Peter, Jude, when we saw them last, they were in partial ignorance and error. How are we to know what value to put upon their words *now?* This is the external connection. Now, as to the internal, note that the doctrine was not only spreading, but it was clearing and forming itself under the hand of its divine author; clearing itself of the false element which the existing Judaism would have infused into it, and forming itself of the true elements which the old covenant had been intended to prepare for its use.

Two great principles were fought for and secured: (*a*), The gospel does that which the law had been supposed to do, but could not do. (*b*), The gospel is the heir of the law. Of these in their order (*a*), The gospel provides for individual souls the means of justification and the title to eternal life. It was in the arguments of Stephen, and afterwards in the preaching of Paul, that this feature of the Christian system made itself felt in its bearing on the great Jewish error of justification by the law.

(*b*), The gospel is the heir of the law in the sense that the vast system of ideas, such as an elect nation, a miraculous history, a special covenant, a worldly sanctuary, a perpetual service, a scheme of sacrifice, a purchased possession, a holy city, a throne of David, a destiny of dominion, which was exhibited in the law in the forms according to the flesh, died with Christ, and with Christ it rose again a body of antitype according to the spirit. That which under the law had been "sown in weakness" was now under the gospel "raised in power"; that which had been sown a "natural body" was now raised a "spiritual body." Still, the Old Testament Scriptures were not antiquated; nay, belonged more truly to the New Testament church than to the old, for they were

now raised to newness of life and recognized as having been written less for the immediate than for the ulterior purposes. (1 Pet. i. 12.) Paul was the apostle of the spirit of liberty, and yet, as Baumgarten has said,[1] "no other apostle has laid such stress upon the Holy Scriptures."

The first of the above-named principles was wrought out in the Epistle to the Romans; the second in the Epistle to the Hebrews. It is in the Epistles that we behold this formed and expanded doctrine. In the Acts we see the providential illumination through which the result was obtained. "The process through which great principles are wrought out and settled in men's minds (by persons raised up to represent them, by consultations, reasonings, debates concerning them, by events which compel their more distinct assertion and test their hidden strength, and by the action of opposing principles firmly resisted in their fierce assaults, or instinctively rejected in their subtle approaches) is here represented to us as carried on under the manifested guidance of the Lord himself, who by special interventions raises up the persons, guides the events, and certifies the issue with his own signature and seal."[2]

II.—THE PLAN OF THE ACTS.

On the plan of this composition see Alexander's *Introduction;* Baumgarten's *Apostolic History*, section 1; Bernard's *Bampton Lecture V., Exordium.*

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[1] *Apostolic History*, Vol. III., p. 78. T. & T. Clark's translation.

[2] Bernard, Lecture V., p. 145.

EXPOSITORY REMARKS.

CHAPTER I.

III. The Prospect. (Verses 1–11.)

The former treatise I made, O Theophilus, concerning all 1
that Jesus began both to do and to teach, until the day in which
he was received up, after that he had given commandment 2
through the Holy Ghost unto the apostles whom he had chosen:
to whom he also shewed himself alive after his passion by many 3
proofs, appearing unto them by the space of forty days, and
speaking the things concerning the kingdom of God: and, be- 4
ing assembled together with them, he charged them not to de-
part from Jerusalem, but to wait for the promise of the Father,
which, said he, ye heard from me: for John indeed baptized 5
with water; but ye shall be baptized with the Holy Ghost not
many days hence.

They therefore, when they were come together, asked him, 6
saying, Lord, dost thou at this time restore the kingdom to
Israel? And he said unto them, It is not for you to know 7
times or seasons, which the Father hath set within his own
authority. But ye shall receive power, when the Holy Ghost 8
is come upon you: and ye shall be my witnesses both in Jeru-
salem, and in all Judæa and Samaria, and unto the uttermost
part of the earth. And when he had said these things, as they 9
were looking, he was taken up; and a cloud received him out of
their sight. And while they were looking stedfastly into heaven 10
as he went, behold, two men stood by them in white apparel;
which also said, Ye men of Galilee, why stand ye looking into 11
heaven? this Jesus, which was received up from you into heaven,
shall so come in like manner as ye beheld him going into
heaven

Vs. 1. See introduction on the function of the book.

Vs. 2. "*Having charged them through the Holy Ghost.*" Either according to John iii. 34, or according to John xx. 22,[1] or both (compare for a similar zeugma in sense, Acts ii. 33,

[1] An earnest of Pentecost. (Bengel.)

where the dative δεξιᾷ may express either the instrument or the place of exaltation). The special reference is probably to the influence Christ bestowed rather than that which he received. If "through the Holy Ghost" be connected with "chose" also (by another kind of zeugma), then the reference might be to both sorts of influence. The "*choosing*" implies a *calling*. (John xv. 16; compare vs. 5.)

Vs. 3. "ὀπτανόμενος" "*appearing*." Christ's resurrection body seems to have been visible or invisible according to his will. (See John xx. 19–26; Luke xxiv. 31, 36; comp. vs. 16.)

"λεγων κ. τ. λ." (See pp. 39, 40.) What is the "kingdom of God"? It is the dominion of God, his reign in the soul by his law written upon the heart; his reign in that community of souls which is called the church; his reign in the souls of all men in the end, except those in hell. The kingdom of God is opposed to the kingdom of the devil, and to the kingdom of man undertaking to reign without God, and to the kingdom of man, who, as a civil magistrate and sword-bearer, can only restrain evil-doers and protect those who do well by *force*. We see its beginning in Genesis iii. 15 in opposition to the kingdom of the devil and the beastly nature of fallen man (now become the image of the devil). Here it is the kingdom of God in man, or in the woman's seed; the kingdom of man in God or God in man in opposition to the kingdom of man without God or against God. We see it again in the family of Abraham: in Israel after the flesh (theocracy), especially in the typical kingdoms of David and Solomon. Again in opposition to the kingdom of the beasts in Daniel, as the kingdom of the "Son of man."[1] Then

[1] It is characteristic of the teaching of the Old Testament that it becomes more and more *spiritual* and *personal*, as it advances, concerning this kingdom. Compare Deuteronomy with Exodus (both in "the law"), then the prophets with the law, then John the Baptist with the prophets who went before him, then Christ with him, then the apostles with Christ. This is a crushing argument against Rome, and is urged with great force by Litton in his *Church of Christ*, Part I., Chapters i. and ii.

again in Revelation in opposition to the kingdom of the beast, and finally prevailing and absorbing the kingdom of the world (the sovereignty of the world which had lasted for centuries becoming the sovereignty of our Lord and of his Christ) in Rev. xi. 15. The kingdom of God, therefore, is the *theocracy* (the only kind of government which would have existed in the world if man had not apostatized from his Maker); sometimes the theocracy in its laws and principles of administration; sometimes, in its *personnel*, when it is equivalent to church[1] (during the present militant condition of the kingdom); sometimes as to its internal growth; sometimes as to its external growth; sometimes in its militant, sometimes in its triumphant, state; but the fundamental idea always is that of a theocracy, of a government of God which is consented to (either in reality or pretence) by man; and always a government of God administered by man; and in the New Testament (when the incarnation has become plainly revealed) by the God-man, the "Son of man" (the special sense of which phrase is "the King" and "Head of the kingdom"); hence the association in the Gospels of the "kingdom of God" or "heaven" with the "Son of man."[2]

Here, I suppose, "kingdom of God" is the theocracy in the widest sense, with special reference to those aspects and phases of the kingdom which we find in the Acts and epistles, because the gathering, organizing and edification of the *church* were the things which the apostles were at this time

[1] The kingdom is not identical with the church in all respects, but is wider. Its greater extension, however, will not appear until the kingdom of the world is become the kingdom of our Lord and of his Christ. (Rev. ii. 15.) The kingdom will then bear to the church (perhaps) the relation which the civil state in the Jewish nation bore to the church, or which the civil power bore to the Church of Rome in the Middle Ages. The devil, in that age, forged an imitation of the true theocracy. (See some interesting hints in *Baumgarten's Apostolic History*, Vol. I., pp. 424 ff, and Vol. II., pp. 335 ff.

[2] This explains the occurrence of the phrase, "Son of man," in Acts vii. 56 and Rev. i. 13.

most concerned to know. It is to be observed, however, that the *person* of the King is still kept in the back-ground. The reasons for this have been suggested in the introduction on the function of the Acts. This kingdom of God is founded in the death and resurrection of the King. (Compare Gen. iii. 15, the bruising the *head* of the woman's seed is the *means* of bruising the serpent's *head*.) This death and resurrection is the only channel through which the Spirit comes —that Spirit by whom faith and repentance (the only qualifications of membership in the kingdom) becomes possible to man. Hence, the preaching of the kingdom is the preaching of Christ on the one hand, and of faith and repentance on the other. (Compare Acts xx. 21 with 25.)

Vs. 4. "*The promise of the Father.*"[1] So called, according to Baumgarten, because the Father is the governor of the kingdoms of this world; and this gift was an assurance that the kingdoms of this world should become the kingdoms of the Lord and of his Christ, or, in other words, that the kingdom should be "restored to Israel," not in the sense in which the apostles at that time understood it, perhaps; but in the sense of the promise (Gen. iii. 15), and the promise to Abraham, that the seed of God, "Jezreel," the true Israel transformed by the Spirit, should possess it. It was further intimated that this grand result should not take place *immediately*, but gradually by times and epochs (vs. 6), according to the will and purpose of the Father. But the final result was certain; the government of the world should become a *theocracy*. (Rev. xi. 15.) Here note, that the Church of Rome, which derives its power, in so great degree, from counterfeiting the truth (see Owen's Sermon on "the Chambers of Imagery in the Church of Rome"), has attempted, specially in the Middle Ages, to realize this theocracy and the prediction in Rev. ii. 15, with an utter disregard: 1, Of the "times

[1] Also sent by Christ. (See Luke xxiv. 49.)

and epochs" of the Father and of the conditions by which the theocracy is to be established, faith, repentance, suffering, patience, etc. In other words, it fell into the snare of the devil, which the Saviour escaped (Matt. iv. 8–10) and into which Peter fell (Matt. xvi. 21–23), of seeking the dominion of the world without *suffering*. Truly Rome resembles her pretended founder, in his weaknesses and sins.

Vs. 5. *βαπτισθήσεσθε*. This word when used of a religious rite, means to "purify,"[1] without reference to any mode, or any element. See John iii. 25, 26; Heb. ix. 10, where the divers baptisms are purifications either by water or blood, either by dipping or sprinkling. Hence, the baptism of the Holy Ghost is represented sometimes as a baptism by *water*, sometimes as a baptism by *fire*, because fire and water are the chief *purifying* elements used among men. Acts ii. 1 is the fulfilment of this saying of John: The baptism of fire, on Pentecost, which fitted the apostles for their work, was not only a quickening, but a purifying baptism. Compare the striking parallel in Isaiah vi. 6, 7.[2] The apostle, the prophet, the preacher (compare Gal. i. 15, 16), need not only *light* but *holiness* to fit them for their work. Compare the *character* of Peter as presented in Matthew xvi. 21, 22; xxvi. 69–75 with his character after Pentecost, Acts iv. 10, 19, 20; v. 29, and we see how he had been *purified* as well as *enlightened*. Indeed, as inspiration is dynamic and not mechanical (for the most part), as the truths of revelation are conveyed to us by means of men who are convinced of their truth and feel their power, by men in whom the divine announcement has become a personal experience, it could not be otherwise. "We believe, and *therefore* speak." The tongue of fire was the organ of a heart purified by fire. (See Luke vi. 45.)

[1] See *Baptism: Its Import and Mode*, by Edward Beecher, a valuable work to come from a Beecher source.

[2] The sacred fire upon the altar performed the office of dissolving from the bonds of this world whatever was offered, and setting it free to ascend into the other as a sweet savor.—*Baumgarten.*

God *may* use a Balaam (or even his ass), but this is not his usual method. There are seasons in the experience even of bad men, when their badness seems to be in abeyance and when they have views of truth which surprise us (*e. g.*, Byron). The filth of the soul seems to sink, like sediment, to the bottom, and the intellect becomes so clear that the truth shines through.

Vs. 6. "*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*" "Restore," etc., see on verse 3, *supra*. The theocracy seemed to have been lost under the Roman despotism.

Vs. 7.[1] "*And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*" Note, the rebuke given to curiosity about the future is coupled with an announcement of a preparation for *present* duty in the next verse. Many will consult a fortune-teller who utterly disregard the indications of present duty. Such is *unbelief*.

Vs. 8. "*But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me,*[2] *both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*" δυναμις: Here, the effect and not the cause, with special reference to the *official testimony* of the apostles. Compare "witnesses" in this verse and chap. x. 41. Their inspiration was *dynamic;* and as their testimony was recorded, they are witnesses to *us* in the "ends of the earth."[3]

[1] Compare use of χρονος and καιρος in Chap. vii. 17, 20. See ποιον καιρον in 1 Peter i. 11. Compare Daniel ix. 2. *All* inquiries into times are not forbidden. Compare also John xxi. 22, 23.

[2] This is the way in which the apostles themselves are to become *kings*, as witnesses, *martyrs*, as Christ himself became King. (See Mark x. 35–40; Matt. xix. 28; Luke xxii. 24–30; Eph. ii. 20; Rev. xxi. 14.)

[3] This defines the extent of the kingdom. It was to be co-extensive with the witness-bearing. (See John xviii. 37.)

Vs. 9–10. "*Two men.*" Perhaps Moses and Elijah. See Alexander, *in loco*, and compare with 2 Peter i. 16–18. See Bishop Porteus' Lecture on the Transfiguration.

Vs. 11. "*ον τροπον*," identity of mode or manner, *visibly, in a cloud*, and, perhaps, on Mount Olivet. See Zechariah xiv. 4.

IV. THE LAST PREPARATION. (VERSES 12–26.)

Then returned they unto Jerusalem from the mount called 12
Olivet, which is nigh unto Jerusalem, a sabbath day's journey
off And when they were come in, they went up into the upper 13
chamber, where they were abiding; both Peter and John and
James and Andrew, Philip and Thomas, Bartholomew and
Matthew, James the son of Alphæus, and Simon the Zealot, and
Judas the son of James. These all with one accord continued 14
stedfastly in prayer, with the women, and Mary the mother of
Jesus, and with his brethren.

And in these days Peter stood up in the midst of the 15
brethren, and said (and there was a multitude of persons
gathered together, about a hundred and twenty), Brethren, it 16
was needful that the scripture should be fulfilled, which the
Holy Ghost spake before by the mouth of David concerning
Judas, who was guide to them that took Jesus. For he was 17
numbered among us, and received his portion in this ministry.
(Now this man obtained a field with the reward of his iniquity; 18
and falling headlong, he burst asunder in the midst, and all his
bowels gushed out. And it became known to all the dwellers 19
at Jerusalem; insomuch that in their language that field was
called Akeldama, that is, The field of blood.) For it is written 20
in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His office let another take.

Of the men therefore which have companied with us all the 21
time that the Lord Jesus went in and went out among us,
beginning from the baptism of John, unto the day that he was 22
received up from us, of these must one become a witness with
us of his resurrection. And they put forward two, Joseph 23
called Barsabbas, who was surnamed Justus, and Matthias.
And they prayed, and said, Thou, Lord, which knowest the 24
hearts of all men, shew of these two the one whom thou hast
chosen, to take the place in this ministry and apostleship, from 25

which Judas fell away, that he might go to his own place.
26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Vs. 14. The apostles were *praying*, not *preaching;* for the Holy Ghost had not yet come to qualify them for the latter.

Vs. 15–23. Here we have an example of the church acting without the special inspiration of the Holy Ghost, being guided by the combined lights of the Scriptures and Providence. The conclusion, in verse 21, of Peter is drawn from the facts, that the number of the apostles must be twelve; that the office of one had been vacated, as had been foreseen and foretold by the Holy Ghost ages before; that the vacancy had not only been foretold, but it had been foretold also that it should be filled; that it must be filled; that it must be filled with one possessing the qualifications of the rest, etc. Note that the conclusion upon the whole, and the action by the assembly consequent upon it, were approved by the Lord; but Peter was mistaken in supposing that it was necessary for an apostle to have companied with Jesus all the time he was going in and out, etc. Paul was not of this class.[1] Note that the final action of a church council may be right where some of the grounds of it are wrong. Compare with this whole proceeding the proceedings of the council in Acts xv.[2]

Vs. 24 proves the divinity of our Lord, and that he is the administrator of the church's affairs. See the "Introductory Remarks" on "Jesus *began* to do and teach." (See vs. 2; chap. ix. 17; xxvi. 16; John vi. 70.)

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[1] Jesus might have ordained Matthias before his ascension (as he might have decided the question in chapter xv. in a moment). It was better for the church in both cases that the decision should come after studying the Scriptures and Providence with prayer.

[2] In verse 17 the ministry of the New Testament, *διακονία*. In the LXX. the ministry of the Old Testament is called *λειτουργία*. The apostles, says Bengel, followed *expeditam humilitatem;* a lowliness unincumbered by the state and magnificence of the Aaronic priesthood.

Vs. 26. The lot,[1] to be used only as a solemn act of worship, belongs to the same class of things with the oath. The use of it in games of chance is *profane*, as the use of the oath in common conversation is *profane*. (See Mason's *Considerations on Lots*, Works, Vol. III., pp. 265 ff.)

CHAPTER II.

V. FOUNDING AND MANIFESTATION OF THE CHURCH (Vs. 1–13).

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from 2
heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared 3
unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy 4
Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men from 5
every nation under heaven. And when this sound was heard, 6
the multitude came together, and were confounded, because that every man heard them speaking in his own language. And 7
they were all amazed and marvelled, saying, Behold, are not all these which speak Galileans? And how hear we, every man in 8
our own language, wherein we were born? Parthians and 9
Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, 10
in Egypt and the parts of Libya about Cyrene, and sojourners 11
from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying 12
one to another, What meaneth this? But others mocking said, 13
They are filled with new wine.

Vs. 1. Note the connection between the Passover and the

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[1] While Jesus was with them, and after the coming of the Paraclete, they used no lots. The Spirit was to be their guide; x. 19; xiii. 2, xvi. 6, 7, 10. (Bengel.)

Pentecost,[1] the one the feast of first fruits, and the other of the harvest; the one observed by the offering of grain (compare John xii. 23, 24), the other by the offering of a loaf made of the grain; the one with leavened bread, the other with unleavened bread. The offering of Christ the first fruits is (1 Cor. xv. 23) associated with the Passover (1 Cor. v. 7). He is the pure unleavened bread (John vi.), the "corn of wheat." The offering of his people, the fruit of the "corn of wheat," who are made out of him (as Eve out of the flesh of Adam, Gen ii.; compare Eph. v. 23–33), the harvest of his death, the bread or loaf which still has some remains of the old leaven (1 Cor. v. 7) needing to be purged out. (Baumgarten's *Apostolic History.*) As Jesus was crucified on Friday, the day before the offering of the first fruits (the second day of the feast of unleavened bread), it would seem that Pentecost fell on Sunday, the first day of the week. Steir (*Words of Jesus*) supposes that the Jews in our Saviour's time had lost the reckoning; and that our Saviour, while he kept the supper with the slain lamb on the same day with the other Jews, yet died himself on the day (Friday) when the pascal lamb ought to have been slain.[2]

ὁμοθυμαδον of the *Textus Receptus* does no more than historical justice to the situation. Compare Matt. xviii. 19, 20, and Phil. iii. 13–16, with Bishop Horsley's interpretation; the connection between unity of purpose and feeling and the receiving of the illumination of the Holy Ghost. So that what is true of the "single eye" in the individual (Matthew vi. 22, 23) is true of the body corporate.

Vs. 2–11. *The gift of tongues.* There can be no doubt that

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[1] For the *natural*, *historical*, and *typical* relations of the annual feasts, see the Commentaries; *e. g.*, Alexander, *in loco.*

[2] See Schaff's *Apostolic Church*, Sec. 54, p. 193, note 2. But Baumgarten says: "As it was one day after the Passover that the truth of the pascal lamb was fulfilled, so one day after the sheaf of the first fruits the typical prophecy thereof received its fulfilment on the morning of the Lord's resurrection."

this was the immediate imparting of a power to speak foreign languages, and not the power of speaking in some ecstatic strain unknown to mortals. See the proof in Alexander *in loco*, and Hodge on 1 Cor. xii. 10 and c. xiv. On the other side, Schaff's *Apostolic Church*, Sec. 55, 117; Neander's *Planting and Training of the Christian Church*, Chap. I. See, also, for both sides, *Imperial Bible Dictionary* (Fairbairn), subject "Tongues." It seems strange that any one can doubt, that here, at least, it was the gift of speaking the languages of the earth. The only plausible arguments on the other side are drawn from other places, especially 1 Cor. xiv. It is said that this gift is represented by Paul as a "sign" to them that believed not, and not as an instrument for the preaching of the gospel. Answer (*a*), It does not follow from its being a sign that it might not be used for preaching the gospel; on the other hand, if it was used for preaching the gospel, does it cease to be a "sign"? (*b*), All the miracles of the New Testament are "signs," and not mere τερατα, prodigies. They are all revelations as well as proofs. This was among the most illustrious of these "signs." (1), The tongue (the faculty of speech) is the "glory" of the human frame (Ps. xvi. 9, compared with Acts ii. 26), because it is eminently the organ of reason, and the instrument of *praise to God* (see verse 11, which seems to show that the use of tongues on this occasion was not to preach, but to *praise*.[1]) The tongue is abused by sinners, is "set on fire of hell," and sets on fire the course of nature (τον τροχον της γενεσεως, James iii.); but it shall be purified by the fire of the Holy Ghost (vs. 4), the fire taken by the Holy Ghost from the altar of Christ's sacrifice (Isaiah vi. 6, and see notes above

[1] Compare x. 46; and even in xix. 6, "prophesied" may mean the same thing. See 1 Chron. xxv. 1–3, especially the close of verse 3, where "prophecy" seems to be explained as a giving thanks to and praising God. The truth is, there is *no* evidence that this gift was bestowed with any *special* reference to its use in preaching the gospel. It was a miraculous "sign" authenticating and revealing the presence of the Holy Ghost.

on chap. i. vs. 5). This purification of the tongue by fire and its consecration to its true use, the praise of God, is a demonstration of the power of the Holy Ghost to sanctify the *whole man*, to pervade and penetrate the τροχον τῆς Γενέσεως, the whole course of nature. (Compare James i. 26; iii. 2.) Nothing, therefore, could better serve as a "sign" that the dispensation of the sanctifying Comforter had begun than the gift of tongues of *fire*.

(2), If the gift of tongues *was* used for *preaching*, then it was in harmony with the Christian dispensation, for a distinguishing characteristic of this dispensation now begun was the energy and supremacy of the *word*.[1] The worship of the Old Testament was *histrionic* or *dramatic*, addressed rather to the eye than to the ear; the worship of the New Testament was to be verbal. Faith was to come by the hearing of the spoken word, and the exercises of faith, joy, thankfulness, adoration, penitence, etc., were to be expressed in words by the tongue, rather than by acted symbols or by musical instruments. The decay of the word is the decay and corruption of Christian worship. There was no *office* of preacher even in the Jewish synagogue,[2] but preaching is the most prominent thing in the Christian church as described in the Acts.

(3), The kingdom of the world was confounded (Gen. xi. 1 ff.) by a judgment upon the *tongue*[3]; and it is impossible

[1] There was a preparation for this change in the increasing importance of the synagogue worship, which is much more prominent in the Gospels than that of the temple. Now, the synagogue was verbal and homiletical, rather than histrionic. As the synagogue polity was preparing the way for the abolition of priests and Levites, so the synagogue worship was preparing the way for the abolition of the ritual of the law. (See Litton's *Church of Christ*, Ch. III., Part 2, pp. 248 ff.) See for the form of worship in the synagogue, Neh. viii. 1–8; Ezek. xxxiii. 31; Luke iv. 16; Acts xiii., and compare the supremacy of the *word* in the church, 1 Cor. xiv.

[2] Yet in the synagogue the word was prominent. (See above.)

[3] Pœna linguarum dispersit homines, donum linguarum dispersos in unum populum recollegit.—*Grotius.*

to estimate how much the malice of the dragon and the beast to which he gives his power, seat, and great authority (Rev. xiii. 2) has been curbed by that confusion of tongues which scattered the race, and hindered that concentration of rebellious forces in opposition to the sovereignty of God and for the oppression of man.[1] Now, when God designed to set up the kingdom of his Son in opposition to the kingdom of the beast (Gen. iii. 15), the true kingdom of humanity in opposition to the false, a kingdom in which he was to be served by all "languages" (Dan. ii. and vii.) and peoples, who should find in the man Jesus, and not in any worldly Nimrod, their real unity; when the holy *catholic* church, and not the tower of Babel, was to be the place of rendezvous and of safety for *all* nations—what "sign" could be more appropriate than the sign of tongues,[2] of "various"[3] (ἕτεραι) tongues speaking the same praises, showing forth the same magnificent works of God? This scene at Pentecost is the pledge and earnest that all "languages" shall praise the true God. It is a taste of the fulfilment of Psalms lxvii. and cxvii. Compare Rev. v. 9–14.

Note, in connection with this paragraph, the true nature of

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[1] Note the connection between the Macedonian empire and the prevalence of the Greek language; between the Roman empire and the prevalence of the Latin; between the Roman (papal) empire and the use of the Latin.

[2] In the Persian religion there was the expectation of a day coming when, with the abolition of all evil, ἕνα βίον καὶ μίαν πολιτείαν ἀνθρώπων μεκαρίων καὶ ὁμογλώσσων ἁπάντων γενέσθαι. (*Plutarch De Is. et Osir.*, Ch. 47, quoted by Trench in *Hulsean Lecture* for 1846, Lect. VII., p. 256, note.)

[3] The *plurality* of the tongues is another argument in favor of the common view. The languages of earth are many; have we any reason to believe that the same is true of heaven? *Multæ terricolis linguæ, cœlestibus una.* Still another argument may be derived from the epithet καινὰ (*novus, neuf*, fresh). If the languages had been utterly unknown before on earth, would not another epithet have been used, νέος (*recurs, nouveau*, new)? See Trench's *Synonyms of New Testament* on κ. and ν., p. 48, who seems inconsistent with himself in his view of the phrase κ. γλῶσ.

the unity of the church. Not such a unity as the Church of Rome aims after—a unity in the use of one tongue, and that a dead tongue—but each tribe and nation hears "in its own dialect" the wonderful works of God. The unity of Rome is the unity of *Babel*, the unity which the Babel-builders sought after; that iron *identity* which crushes out all individual and national diversities. The unity of the church, according to the Scriptures, is the unity of a living organic species, admitting and *requiring* an endless diversity. "*In necessariis unitas.*"

(*c*), Again, if this gift was a sign to the unbelieving, it must have been exhibited to the unbelieving. Speaking in an ecstatic, celestial tongue might edify the speaker himself, but could be no sign to the unbeliever; it could signify nothing to him. See the effect upon some of this Pentecostal gift in verse 13. In order, therefore, to serve the purpose of a "sign" it must be like other miracles, a manifestation of God, which it could not be unless the tongue was understood.[1] It must be remembered, however, that this gift did not consist merely in *speaking* in an "unknown" tongue, but speaking in a rapture of devotion. It was a tongue of *fire*. This quality of the gift had its effect on the unbeliever.[2] In short, if the gift of tongues was the power of speaking an unintelligible language, it was a different kind

[1] See, however, Hodge on 1 Cor. xiv. 22, where an interpretation is given differing somewhat from this.

[2] There was also, no doubt, an elevation, an elegance, a force in the use of the language, so far above the ordinary and what could be expected as to impress every one that "the Spirit gave them utterance." How different a thing is the English tongue when used by an ordinary man, and when used by the author of *Paradise Lost*, or the author of *Letters on a Regicide Peace*, or the *Letters on the French Revolution*. What, then, must have been a language when wielded by the Holy Ghost, who made the mouth of man? Such an exhibition in a current language must have been far more impressive than any such ecstatic tongue as Neander and others speak of. Here is a hint for ministers. The "tongue of fire" is what they need, and this comes from the Holy Ghost alone.

of sign from the others by which Christianity was introduced and authenticated; and the Irvingites were not so wild after all. Schaff (*Apostolic Church*, Sec. CXVI., p. 472) speaks of Thiersch as the only scientific theologian of the Irvingite community; but if he (Schaff) is right in his view of *this charism*, I do not see why there should not be more.

The two localities in which this gift becomes most prominent are Jerusalem and Corinth, both places in which all sorts of people are accustomed to congregate. "If this gift had not been *real*, how easily might the bungling juggle have been detected." "Inform us," the Jew or other infidel might say, "which of the languages of the surrounding nations it is which you Christians profess to speak, and we will bring you nations with whom you may essay your powers. We have with us (Corinthians) Tyrians, Armenians, Egyptians, Nubians, Cyrenians, Gauls, Iberians, Illyrians, Thracians, Scythians, and Parthians." (Abridged from Isaac Taylor's *Process of Historical Proof*, Chap. XIII.)

Another interesting view of this Pentecostal scene is the resemblance and contrast it presents to the giving of the law (also on Pentecost). We have in both the *tempest*, the *fire*, and the "*voice of words*." But in the one all is terror; in the other, love and peace and joy; in the one, the "voice of words" is the voice of God speaking *from without to man;* in the other, the voice of God *in* man[1] speaking back again to God; in the one, the voice of the fiery *law* speaking in

[1] See notes on pages 41 and 42, *supra;* and on the difference between the "law" and the "prophets" (who were the forerunners of the gospel preachers, Rom. i. 2, Heb. i. 1, 2). See Litton's *Church of Christ*, Part 2, Ch. II., Secs. 1 and 3. Compare the nature of the commission of the church established on Mount Sinai with the commission of the Spirit established on *this* Pentecost as presented in Heb. xii. 18–24. The difference is determined by the difference of the Passovers which precede the Pentecosts, the one being the slaying of a mere animal (Heb. x. 4), the other being the sacrifice of the Lamb of God. (Heb. x. 6–10; 1 Cor. v. 7.) See Baumgarten, B.1, Sec. III., Vol. I., pp. 46–48.

tones of thunder to the guilty consciences of men; in the other, the voice of man, with his evil conscience purged by the fire of the altar, speaking the praises of God to God. (1 Cor. xiv. 2.) How characteristic of the difference between the two dispensations are the signs respectively! The one a dispensation imposed from without, an iron mould of legal discipline, the other a free dispensation of the law upon the heart; the one a dispensation of the letter that kills, the other a dispensation of the Spirit[1] that quickeneth; the one a dispensation of bondage, the other of liberty. (2 Cor. iii.) The difference extends even to the use of speech. Justus Jonas (*apud* Bengel on Acts ii. 4) observes: "Moses, who is the typical representative of the law, had a tongue slow of speech (Ex. iv. 10); but the gospel speaks with a tongue set on fire and flaming with ardor." (Compare the "παρρησια," so often mentioned in the Acts; and 2 Cor. iii. 12 ff.; Eph. vi. 19; Col. iv. 3; and yet this Paul "spake with tongues more than they all," 1 Cor. xiv. 18.) Ministers of the gospel too generally lack this παρρησια and tongue of fire, both in preaching and praying. One reason, and the chief, perhaps, is that in spirit they are rather of the law than of the gospel;

[1] They were "filled with the Holy Ghost." This expression denotes the triumph of the Holy Ghost over the flesh, and its effect in the case of Peter was his "conversion." (See Luke xxii. 32, and Addison Alexander's sermon upon it.) This may serve to explain Acts ii. 38, and "ye shall receive the Holy Ghost." In one sense they must have received the Holy Ghost already, else they could not have repented. This promise of the Holy Ghost, therefore, may be a promise of the Holy Ghost as enjoyed under the dispensation of the gospel, as compared with that under the law. Query: Were believers under the law *united to Christ*, or is the "mystical union" peculiar to the gospel? And are the Old Testament saints among the *things* recapitulated in Christ? (Eph. i. 10.) Would it be proper to say that John xiv. 17 teaches this difference, that the Holy Ghost before the resurrection only dwelt with believers, but afterwards was *in* them? Or do these words refer only to qualifications which should be bestowed upon the apostles as infallible teachers of the church? Compare Heb. xi. 40; xii. 23, "spirits of just men made perfect" by reunion with Christ through the inhabitation of the Spirit. See the mystical union in Eph. v. 30, 33.

the dispensation of bondage rather than that of liberty. Luther used to say that no man was a good divine who could not distinguish between the *law* and the *gospel*. Note the difference between Luther, the monk, groaning under the bondage of the law in his solitary cell, and Luther, the preacher, exulting in the liberty of the gospel and proclaiming its free grace with "a tongue of fire."

Vs. 12, 13. The effects of this manifestation of the Spirit upon the spectators. (Compare Acts xvii. 32.)

Vs. 14–36. The first effect upon the church itself has been described in verses 1–11; it is ecstatic praise to God. (Compare Acts x. 46.) The second effect is the testimony of the church to the world. Here is the *rationale* of true "revivals of religion": The filling of the church with the purifying Holy Ghost, then the heart of fire, then the tongue of fire speaking to God, then the tongue of fire speaking for God to men; and all preceded by *prayer*. (Acts ii. 1; Eph. vi. 18–20.)

VI. FIRST PREACHING OF THE APOSTLES. (VERSES 14–36.)

But Peter, standing up with the eleven, lifted up his voice, 14
and spake forth unto them, saying, Ye men of Judæa, and
all ye that dwell at Jerusalem, be this known unto you, and
give ear unto my words. For these are not drunken, as ye sup- 15
pose; seeing it is but the third hour of the day; but this is that 16
which hath been spoken by the prophet Joel:

And it shall be in the last days, saith God, 17
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea and on my servants and on my hand-maidens in 18
those days
Will I pour forth of my Spirit; and they shall prophesy.
And I will shew wonders in the heaven above, 19
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
The sun shall be turned into darkness, 20
And the moon into blood,
Before the day of the Lord come,
That great and notable day:

21 And it shall be, that whosoever shall call on the name of
the Lord shall be saved.
22 Ye men of Israel, hear these words: Jesus of Nazareth, a man
approved of God unto you by mighty works and wonders and
signs, which God did by him in the midst of you, even as ye
23 yourselves know: him, being delivered up by the determinate
counsel and foreknowledge of God, ye by the hand of lawless
24 men did crucify and slay: whom God raised up, having loosed
the pangs of death: because it was not possible that he should
25 be holden of it. For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.
29 Brethren, I may say unto you freely of the patriarch David,
that he both died and was buried, and his tomb is with us unto
30 this day. Being therefore a prophet, and knowing that God
had sworn with an oath to him, that of the fruit of his loins he
31 would set one upon his throne; he foreseeing this spake of the
resurrection of the Christ, that neither was he left in Hades,
32 nor did his flesh see corruption. This Jesus did God raise up,
33 whereof we all are witnesses. Being therefore by the right
hand of God exalted, and having received of the Father the
promise of the Holy Ghost, he hath poured forth this, which ye
34 see and hear. For David ascended not into the heavens: but
he saith himself,
The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.
36 Let all the house of Israel therefore know assuredly, that God
hath made him both Lord and Christ, this Jesus whom ye
crucified.

The Speech of Peter.—It embraces these leading points: (*a*), That this is the last dispensation of religion for the ingathering of souls.[1] (*b*), That it is the dispensation of the

[1] See verses 19, 20. Hence, the twenty-first verse. This is the last opportunity to be saved, by "calling upon the name of the Lord." The primary reference, no doubt, is to the destruction of Jerusalem, in verses 19, 20; but this was a type of the last judgment. (See 2 Peter iii. 4–9, for the principle.)

Holy Ghost, who was the subject of the promises of the Old Testament. (See the passage from Joel, and compare verse 39 and Gal. iii. 2–14; iv. 6; v. 5, 16, 25; vi. 8; 2 Cor. iii. 6–18.) The dispensation of the kingdom of God, which is the kingdom of the Spirit. (Matt. xii. 28; Rom. xiv. 17, and Acts *passim*.) (*c*), But the entrance into this kingdom is by calling on the name of "the Lord." But who is the Lord? Jesus of Nazareth proved to be the Lord and the Messiah: (1), By signs and wonders[1] (verse 22); (2), By his resurrection (verses 24–32); and (3), By the outpouring of the Holy Ghost (verses 33–35). As to the second point, this rests not only upon the testimony of the apostles, but upon the fulfilment of Psalm xvi. And similarly the exaltation of Jesus is the fulfilment of Psalm cx. It is evident that the persuasiveness of this argument depended, in a great measure, upon the strong conviction and feeling of the apostles themselves; upon the heart and tongue of fire. *Si vis me flere*, etc. Note in the utterance of the testimony, (*a*), The prominence of the apostles; (*b*), That the sermon is argumentative, and that the argument is, in great part, drawn from Scripture. The first indicates that the apostles were the *authoritative* teachers of the church. The second that they were teaching no *new* religion. This furnishes us with a powerful argument, *a fortiori*, against the papists. Conceding that the Apocrypha and tradition are a part of the rule of faith, still they acknowledge the Scriptures of the Old and New Testaments to be a part of the rule also; and if inspired apostles felt it necessary to show the harmony of their teaching with the Old Testament (because all truth must be consistent with itself), how much more are papists bound to show that their

[1] Three names for miracles: (1), τερας—prodigy, *miraculum*, causing wonder: (2), σημειον—sign attesting the presence of God and the *nature* of his work; (3), δυναμις—the power or energy by whom the works were wrought. The second is the commoner name. (See Trench's *Miracles; Preliminary Essay.*)

teaching harmonizes with the teaching of the Scriptures. The truth is that the direct tendency of popery is to infidelity, or rather popery *is* infidelity, and of the most *radical* sort, the Pyrrhonism of Hume.[1]

Some more particular comments:

Vs. 23. The compatibility of the sovereign foreordination of all events by God with the responsibility of man.

Vs. 24. The *αδυνατον* of two sorts: 1. *Physical* (natural) arising from the divine nature of the Son. (Rom. i. 4.) 2. *Moral*, arising from the covenant between the Father and the Son. (Zech. vi. 13; John xvii. 4, 5.) According to the first, the Son rose by his own power; according to the second, he rose by the power of the Father.

Vs. 27. *Hades*. The unseen world. The corresponding Hebrew word is *sheol*, from the insatiable rapacity of the grave, evermore crying, Give! give! It is rendered in our version "hell," in Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27–31; Rev. i. 18; vi. 8; xx. 13, 14; and "grave" in 1 Cor. xv. 55. *Sheol* is generally rendered "hell" in the Old Testament; sometimes by "grave," as in Gen. xlii. 38. Hell, at the time our version was made, seems to have been used sometimes in the same wide sense as hades, as its etymology seems to have been similar (*helan*, to conceal); it was also used for the place of torment, which in the New Testament is *gehenna*, the land of Hinnom. (Compare 2 Kings xxiii. 10; 2 Chron. xxxiii. 6; Isa. xxx. 33; Jer. vii. 31, 32; xxxii. 35; Isa. xlvi. 24, and compare Mark ix. 43–48.) As "hell" is now used in its restricted meaning, the translation is either misleading, as in Rev. i. 18 (see John Howe's sermon on this text), or unintelligible, as in Rev. xx. 14.

The meaning of Acts ii. 27 is, "Thou wilt not leave my soul in the unseen world (or under the power of death)," etc., and this was the meaning, doubtless, in the Apostles' Creed

[1] See Thornwell on the Apocrypha, Letter VI.

about Christ's "descent into hell," when that article was first inserted (in the fourth century). See Bishop Pearson on the creed, and the note appended to that creed in our Standards (at the end of the Shorter Catechism). See answer to fiftieth question of the Larger Catechism.

Vs. 31. *Του Χριστου*, notice the article—the Christ or Messiah. Peter first shows that David spoke of the Messiah, and then he (Peter) goes on to identify Jesus with this Messiah. So Paul constantly: Acts ix. 20–22; xvii. 3; xviii. 28, etc., etc. Compare Matt. xvi. 16; Luke xxiv. 26, 46. Subsequently "Christ" became a proper name, and was used without the article.

VII. FIRST GROWTH OF THE CHURCH. (VERSES 37–47.)

Now when they heard this, they were pricked in their heart, 37
and said unto Peter and the rest of the apostles, Brethren, what
shall we do? And Peter said unto them, Repent ye, and be 38
baptized every one of you in the name of Jesus Christ unto the
remission of your sins; and ye shall receive the gift of the Holy
Ghost. For to you is the promise, and to your children, and 39
to all that are afar off, even as many as the Lord our God shall
call unto him. And with many other words he testified, and 40
exhorted them, saying, Save yourselves from this crooked gener-
ation. They then that received his word were baptized: and 41
there were added unto them in that day about three thousand
souls. And they continued stedfastly in the apostles' teaching 42
and fellowship, in the breaking of bread and the prayers.
And fear came upon every soul: and many wonders and signs 43
were done by the apostles. And all that believed were together, 44
and had all things common; and they sold their possessions
and goods, and parted them to all, according as any man had 45
need. And day by day, continuing stedfastly with one accord 46
in the temple, and breaking bread at home, they did take their
food with gladness and singleness of heart, praising God, and 47
having favor with all the people. And the Lord added to them
day by day those that were being saved.

Vs. 37–41. The effect of Peter's speech and his subsequent exhortation. Note that this pungent conviction was produced by preaching *Christ*. The apostles "ceased not to

teach and preach Christ" (Acts v. 42), and the disciples were multiplied. The question in verse 37 is the prompting of conviction and distress. In Peter's answer to it, note:

(*a*), That repentance[1] is put first. This was the indispensable qualification for the kingdom of heaven, because that kingdom is spiritual, and its law is the law of love, and not of fear. The subjects of it must be in sympathy with its King. But as men are by nature at enmity against God, there must be a change in their nature, a new birth, a new creation. In answer to a similar question in Acts xvi. 30, by a *Gentile*, Paul says, "Believe on the Lord Jesus Christ;" but to the Jews it is "repent." (Compare Acts iii. 19.) The reason of this diversity may be that the Jews were the professed people of God, in covenant with him, and expectants of the promised seed. They already professed to be believers in the King and in the kingdom, while the Gentiles had to begin at the beginning. However this may be, both exhortations amount to the same thing. Faith and repentance are twin sisters, Siamese twins, and one cannot exist without the other. The one, repentance, has respect chiefly to the terminus *a quo* (sin); faith to the terminus *ad quem* (Christ). We turn *from* sin to *Christ*. By faith we *receive* salvation *from sin* (repentance). Both are acts of the new nature, and simultaneous manifestations of the new life. Sometimes μετανοια refers to the impartation of the new nature, the be-

[1] μετανοιε, from the verb μετανοιεω, "to know after"; their change of mind consequent on this after-knowledge; their regret for the course pursued; last, change of conduct for the future, springing from all this. There is not of necessity any ethical meaning of the word in any of these stages. In Scripture, however, both verb and noun are always used ethically, and never otherwise. Not so with μεταμελεσθαι (the corresponding noun is never used). It occurs six times. See 2 Cor. vii. 8–10 for the comparison of the words. In verse 8, "I do not *regret* it, though I did *regret* it." Verse 10, "*Repentance* unto salvation not to be *regretted*." See French's *Synonyms of New Testament*. μετανοια (verb and noun) occurs some sixty times in the New Testament.

ginning of the new life. In this sense, a man must repent before he can believe, or receive the remission of sins, or "repent," in the wider acceptation of the term. Compare the use of the word "conversion," which sometimes means "regeneration," which can take place but once, and sometimes that turning of the soul to God, which is the perpetual business of the Christian, and sometimes to special and powerful effects of the Holy Ghost upon the Christian (as in Luke xxii. 32, and see Addison Alexander's sermon on it). Taking these different senses of the word into consideration, we see now, with perfect consistency, we can affirm that God "justifies the ungodly," and that he will not pardon the impenitent sinner. (Luke xiii. 3.) Compare the teaching of the parable of the prodigal son. Here (verse 38) the word seems to be taken in its fundamental signification of the new birth, the resurrection from spiritual death, for "the remission of sins" is made to depend upon it, unless we prefer to connect this last clause with the word "be baptized," which would bring the whole into greater harmony with the formula used of John's baptism. (Matt. iii.) The meaning would then be, "be baptized as a sign that you have received the remission of sins; or receive that ordinance of baptism which signifies the remission of sins."[1]

(*b*), That baptism comes next, and apparently in the same relation to the remission of sins as repentance itself. But how can an external ordinance do this? Answer by reference to the distinction of *necessitas medii* and *necessitas praecepti*. Repentance is necessary to salvation both as a means and from the command. Baptism is necessary only from the command. One is of *moral* obligation, the other only of *positive*.

[1] A better explanation, perhaps, is found in the fact that the Scriptures do not, in such matters, follow the idea of thought or nature, but of the religious consciousness in experience of believers. Repentance always goes before the sense of pardon in the experience of believers.

As this is the first instance of Christian baptism, this is a convenient place for noticing the question whether it was the same in substance with the baptism administered by John. On one side it may be argued: (1), That these persons who were baptized on the day of Pentecost had, in all probability, been baptized by John. (2), That we have a record in this book (Acts xix. 1 ff.) of the rebaptism of persons who had been baptized with John's baptism. (3), That John's baptism was not performed "in the name of Jesus"; his authority as King and Head of the church was not recognized therein. (4), That John's baptism belonged to the Old Testament, because it was a *symbolical* ordinance. This is the sum of what has been said (with any real force) in favor of the difference between the two ordinances. On the other side, (1), That the meaning of the two ordinances is essentially the same. (2), That there is no evidence that the apostles who had been baptized by John were ever baptized again. (3), No evidence that Apollos ever received any but John's baptism; and he is mentioned in immediate connection with the disciples at Ephesus (Acts xviii. 24–xix. 1), and seems to have needed instruction as well as they on the relation of John's ministry to Christ's. (4), Baptism was administered by Christ's disciples under his own eye (John iv. 1, 2); and there is no evidence that this baptism differed in significance either from John's or from Christian baptism. (5), If Christian baptism was essentially different from John's, then Christ himself did not receive Christian baptism. We have followed with him in one of the sacraments (Matt. xxvi. 26–30), but not in the other. (6), John was the forerunner of Christ, and the design of his ministry was to lead men to Christ; and it is hard to imagine a reason for rebaptizing those who understood the relations of the two ministries. Certainly no reason can be assigned which would not also be a reason for rebaptizing those who had been baptized with the baptism referred to in John iv. 1, 2. (7), That the dis-

ciples in Ephesus (Acts xix. 1) belonged probably to the class mentioned above, of those who did not understand the relations of John's ministry to Christ's. (See Alexander on Acts xix. 1 ff.) This passage is a difficulty on both sides On the side of the difference of the two baptisms, the difficulty is that this should be the *only* recorded case of a rebaptism; on the other side, the difficulty is that it *is* a clear case of rebaptism. I confess that the question is a very difficult one; but I rather lean, with my present light, to the essential sameness of the two baptisms.[1] (Some of the arguments on both sides may be seen in Robert Hall's *Treatises on Communion.*) The strict communionists of his day generally held to the identity for the sake of showing that baptism goes before the Lord's supper; the free communionists (like Hall) to the difference, because then they could show that the disciples celebrated the supper before baptism was instituted at all in the Christian church.

(*c*), That the effect of repentance and baptism, or the privileges which would follow, would be (1), The remission of sins; (2), The reception of the gift of the Holy Ghost. In a certain sense both these blessings must precede repentance, as above explained. And in that sense the remission of sins would here mean a knowledge or consciousness of forgiveness. And it is no uncommon thing for a lively sense of forgiveness to follow a sincere and bold confession of Christ in baptism or (if the person has been baptized in infancy) in the Lord's supper. So, also, in regard to the other blessing, which, not like the remission of sins, is in the form of a special promise, the meaning may be "ye shall

[1] It may serve to strengthen the view of the sameness of the two baptisms, that the Council of Trent anathematizes those who hold that they are the same. (Sessn. 7, *De Baptismo*, Can. 1) The papists asserted the difference in the interest of their doctrine concerning the difference of the sacraments of the Old and New Testaments (Sessn. 7, *De Sacramentis*, Can. 2), and in the interest of their *opus operatum.* (*Chemnitz, Exam Con. Trident*, p. 218; see Baumgarten, Vol. II., pp. 267, 268.)

receive a larger measure of the Spirit" (upon the principle of Matt. xiii. 12; xxv. 28, 29); ye shall receive the Spirit as it has been given to us this day; ye shall be *filled* with the Holy Ghost,[1] and shall speak with tongues and magnify God. (Compare Acts x. 46; xix. 2, 6.)

(*d*), Note in the next place the ground upon which this exhortation is based, that "the promise" belonged to them. What promise? The promise of the Spirit in Joel, which was the same as that made to Abraham (Gal. iii. 8, 14) and to Adam. (Gen. iii. 15.) The promise upon which their fathers rested was the promise upon which they were invited to rest. There is but one communion of saints and one church in all dispensations. The object of faith is the same. Note, further, that this promise belonged also to their children, and to those who are afar off according to the calling of a God in covenant ("our God"), the Gentiles.

Summary: (1), This is the organization of the church under its Christian form. (2), It is the same church which was organized in the national form at Sinai on the first Pentecost, and in the patriarchal form in the family of Abraham. The same, because the *promise* was the same. (3), The children were partakers of the promise under the old (Gen. xvii.), and we are here said to be entitled to it under the new form of the church. (Compare Gal. iii. 16, 17, 27-29.) (4), This church differs from the old in some particulars: (*a*), In being more *spiritual*,[2] "repent"; (*b*), In being more *catholic*. The "promise" is offered to those who are "afar off," and the sign and seal of that promise is no longer circumcision, but baptism, which could be applied to all; and this baptism should no longer be reserved for proselytes who might apply for admission, but should be carried with the promise to the Gentiles. I do not mean to intimate that

[1] Or it refers perhaps to the *sealing* of the Holy Ghost. (See Eph. i. 13, 14; 2 Cor. i. 21, 22.)

[2] The gift of the Holy Ghost.

Peter himself meant all this, but the Spirit that was in him did signify it (1 Peter i. 10–12), as we know by the results recorded in the subsequent history.

Vs. 40. "*Testify and exhort.*" The two great functions of the preacher. He is a *witness*, and is to tell the truth, the whole truth, and nothing but the truth. But this truth is the truth which is given them of God in his word to communicate. Hence the preacher speaks with *authority*, and the people are bound to hear with "meekness and love." If the preacher ventilates his *opinions* on politics, or anything else, the people are not bound to receive them. What have *opinions* to do with the *faith* of God's people? That faith is concerned only with a *divine* testimony as its object and its measure. The direct tendency, therefore, of preaching *opinions*, is to destroy (by disuse) faith. Where, in addition to this, worldly passions are expressed by the preacher, and the pulpit is made the organ of personal or party hatred and revenge, then the tongue is set on fire of hell, and not of heaven and the Holy Ghost. But testifying is not enough; there must be added all that is included in *παρακαλεῖν*, when that word is contrasted with *διαμαρτύρεσθαι*, to testify fully. The Holy Ghost is the *Paraclete*, and the true minister is the organ of the Holy Ghost. The word is explained in John xvi. 7–15. It implies awakening appeals to the heart and conscience founded upon the testimony, and the ministry of consolation to wounded consciences. As in the last part of the verse, "Save yourselves from," etc.; be ye saved from the guilt and doom of this unteachable generation! This exhortation, no doubt, had a special meaning for *that* generation. (Compare Luke xiii. 1–5; Matt. xxiii. 35–38.) But it may be said of every generation thus far, that it is prevailingly unbelieving and impenitent, unteachable, hard-necked, and rebellious, and must perish. He, therefore, who is not saved *from* it, must perish *with* it. For lack of *instruction* fools perish. (Prov. i. 7–15; v. 12, 23.)

Vs. 41. One important principle of interpretation in the Acts may here be stated, and that is, that the historian records things as they appeared, and not always as they really were. It is not necessary here to suppose that this "gladness" in the reception of the word was that spiritual gladness which is the result of the saving power of the Holy Ghost, in all the three thousand. In some cases it may have been of that sort mentioned in Mark vi. 20. (Compare Matt. xiii. 20; xii. 37.) So also in verse 47, *infra*, "the saved," may be equivalent to "those who made a credible profession of faith and salvation."[1] So in chapter viii. 13 Simon Magus is said to have "believed." The visible church is the visible body of "believers" and of the "saved"; yet it contains many who shall not be saved. Compare the superscriptions of the Epistles with the body of the Epistles, and compare the superscriptions of the Apostolic Epistles with Christ's Epistles to the seven churches of Asia. (Rev. ii. 3.)

Baptized. The mode in which this was done is a matter of no consequence. We may concede, for the sake of argument, that they were all immersed; but that does not prove that all Christians must be immersed. It must be shown, in order to sustain such a conclusion, that the word *βαπτίζω* can mean *nothing but* dip. The attempt to show this has ridiculously failed. (See Dale and other works.) *βαπτίζω*, when used of the religious rite, means the putting into a state of purification, without reference to any mode. (See on Acts i. 5.) Why do not the Baptists celebrate the Lord's supper *exactly* as it was celebrated at first?

Vs. 42–47. In this description of the church,[2] note, (*a*),

[1] The true church consists only of those who are in a state of salvation; but there are tares mingled with the wheat in the church visible. "*Denominatio fit a potiori parti.*" Caution here against the papal abuse of the doctrine of the church visible.

[2] How different are the general features of this description from those of the church under the law! Here all is moral and spiritual; there, ceremonial. (See Rom. xii. 1; Gal. vi. 15; v. 6; 1 Cor. vii. 19.) The church

That the "teaching of the apostles" is mentioned *first* as constituting the name and standard of everything. They delivered the word of Christ. (See John xvii. 8, 14, 17, 18; xvi. 13–15; xiv. 26; Acts i. 8, *et mult. al.*) This is as true now of the church as it was then. The teaching of the apostles has been recorded in the New Testament, and a church is a church only so long as it continues in the teaching of the apostles. Even the Roman Catholic theory of tradition proceeds upon this acknowledged truth. (See Bernard's Bampton Lecture I., note 2, on page 17.) Faith is the ground of fellowship and the bond of union in the church; but faith has for its exclusive object a *divine* testimony.

(*b*), *Κοινωνία*.[1] This ought not to be connected with the "teaching of the apostles" as it is in our version. The Greek will not admit of it. Now, what is this *κοινωνία*? The meaning of the word is obvious enough, but has it any special application here? It has two special applications in the New Testament: one to the communion of the Lord's supper (1 Cor. x. 16), and the other to the giving of property to the

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is regarded here under a threefold relation: 1. Its relation to God, from whom it emanates. 2. Its relation to believers, of whom it is composed. 3. Its relation to the world, from which it is separated. Hence three applications of the life of the Holy Ghost in the church. (*a*), The *religious* life as to God (verses 42, 43). (*b*), The *fraternal* life as to believers (verses 44–46). (*c*), The missionary life as to the world (verses 46, 47). See A. Monod's sermon on this passage.

Note the true method of "revival" (in the common acceptation of an ingathering from the world); it comes from a revived *church*. The *missionary* life of the church depends upon its life towards God, and the life of its members towards one another.

[1] *Κοινωνία*, community in goods (Olshausen), or common life in general (De Wette), or the common religious life of which the sacraments and prayers are the principal applications. (Neander and Monod.) According to this last view, the preaching of the apostles, while it is one of the exemplifications of the common religious life, is named first, because it is historically first. (Compare 2 Peter i. 5, "add to your *faith*," etc.) But the context is decidedly for the first view.

Lord. (2 Cor. viii. 4; ix. 13; Rom. xv. 26; Heb. xiii. 16.) If it has any special application here, it must be to contributions, for the supper is included in "the breaking of bread," next mentioned. Compare the corresponding adjective in verse 44, and chapter iv. 32. Now, that the word here is not general, but special, would seem to be certain from two considerations: 1, That as the history is describing the life of the church as it appeared to the observer, it must be something *external* and *visible*, which the feeling of fellowship is not; and, 2, That the other members of the sentence describe visible ordinances of social worship, preaching, the sacrament of the Lord's supper, and prayers. With this view, the context is in entire harmony. The thing in which the fellowship of the church at that time was expressed most remarkably was in *giving* to each other's necessities, and hence it stands next to the preaching of the apostles. (Compare verses 43, 44 for a similar juxtaposition.) Contributions, then, were a conspicuous part of the social worship of the primitive church, and a very emphatic expression of their fellowship. (For more on this subject, see a pastoral letter written by me for the Presbytery of Baltimore, and adopted by it in 1854, and approved by the General Assembly at Nashville in 1855.[1] See, also, for the principle under the law as determining the nature of the offerings, the *Sacrificial Worship of the Old Testament*, by Kurtz.)

(*c*), προσευχαῖς. This word in itself has special reference to the "votive" part of prayer, in opposition to δεήσεις, the expression of need; but the plural here is designed to express all kinds of prayer. (Compare 1 Tim. ii. 1.)

Vs. 43. "*Fear came upon all.*" Note the effect of holy joy produced by the "wonders and signs." These words are used in the New Testament to denote miracles: (*a*), τέρας—*miraculum*, a prodigy producing "wonder" in the spectator.

[1] See printed Minutes, p. 296. See, also, Vol. I., p. 130, of the MISCELLANIES.

(*b*), σημεῖον, a sign, teaching the presence of God, and the nature of the dispensation it authenticates. (*c*), δυνάμεις, the power by which they are wrought. Beside these, John calls the miracles of Christ simply "works," because what were extraordinary in other men were ordinary with Christ. (See *Trench on Miracles; Introductory Essay.*[1])

Vs. 46. "*In the temple.*" The Christians observed the law until the destruction of the temple. God suffered the dispensations to *overlap* each other. (See notes on biblical history, Old Testament, on the overlapping of the Mosaic and Abrahamic dispensations of religion.)

"*Breaking bread.*" Union of social and sacramental meals. (Compare 1 Cor. xi.) This implies the consecration of the church. (See 1 Cor. vi. 19, 20; x. 31.) Even the social meal was the expression of the fellowship of believers with one another, and partook of the nature of worship, the "Agapæ."

This consecration is represented by the "singleness" and "simplicity" of heart. (Compare Matt. vi. 22–34; James i. 5–8.) This state is necessarily accompanied with "gladness." Living to one's self is *wretchedness* as well as *sin*.

Vs. 47. "*Praising God.*" This is the last item in respect to worship. Their whole life was a hymn to the Creator; but they engaged in formal acts of praise. (See Eph. v. 18–20; Col. iii. 16, and Pliny's Letter to Trajan, in which he mentions the "singing of praises to *Christ* as a striking feature of Christians.")

"*Favor with all the people.*" (Compare this with Acts vi. 12, and compare Prov. xvi. 7 with Luke vi. 26.) Sover-

[1] Vs. 45. In obedience to the direction of the Lord (Luke xii. 33), note these people were a *conquered* people. When the destruction of Jerusalem came, they had nothing to *lose*. Their all had been converted into "a treasure in heaven," in "bags which wax not old." (See Luke xvi. 9.) In a time of calamity the *prudent* will be *liberal*, not *parsimonious*. (See Eccles. xi. 1–6, a *vade mecum* for these times of "taxation without representation.") For the opposite of true prudence, see James v. 3; Luke xii. 16–21. (See Bengel on Acts ii. 45.)

eignty of God, his wisdom and love, determine these different conditions. Note that "the people" were finally stirred up by the unprincipled ecclesiastics.

The church is thus described as a happy Christian family, and a Christian family ought to be as this church, a "church in the house." How different many churches now, where the members do not know each other, and do not even give a passing nod of recognition as members of the same body. No wonder that so few are "added to the church."

"*The church.*" It consisted now of more than three thousand, and there must have been many *congregations*. What becomes of the assertion of the Independents, that this word ἐκκλησια is never used in the New Testament of a visible body larger than can meet in one place? But more of this hereafter. "The saved," see on verse 41, pp. 70 ff.

CHAPTER III.

VIII. THE FIRST MIRACLE. (VERSES 1–11.)

1 Now Peter and John were going up into the temple at the
2 hour of prayer, being the ninth hour. And a certain man that
was lame from his mother's womb was carried, whom they laid
daily at the door of the temple which is called Beautiful, to ask
3 alms of them that entered into the temple; who seeing Peter and
4 John about to go into the temple, asked to receive an alms. And
Peter, fastening his eyes upon him, with John, said, Look on
5 us. And he gave heed unto them, expecting to receive some-
6 thing from them But Peter said, Silver and gold have I none;
but what I have, that give I thee In the name of Jesus Christ
7 of Nazareth, walk. And he took him by the right hand, and
raised him up: and immediately his feet and his ankle-bones
8 received strength. And leaping up, he stood, and began to
walk; and he entered with them into the temple, walking, and
9 leaping, and praising God. And all the people saw him walk-
10 ing and praising God: and they took knowledge of him, that it
was he which sat for alms at the Beautiful Gate of the temple:
and they were filled with wonder and amazement at that which
had happened unto him.

And as he held Peter and John, all the people ran together 11
unto them in the porch that is called Solomon's, greatly wonder-
ing. And when Peter saw it, he answered unto the people, Ye 12
men of Israel, why marvel ye at this man? or why fasten
ye your eyes on us, as though by our own power or godliness
we had made him to walk? The God of Abraham, and of 13
Isaac, and of Jacob, the God of our fathers, hath glorified his
Servant Jesus; whom ye delivered up, and denied before the
face of Pilate, when he had determined to release him. But ye 14
denied the Holy and Righteous One, and asked for a murderer
to be granted unto you, and killed the Prince of life; whom 15
God raised from the dead; whereof we are witnesses. And by 16
faith in his name hath his name made this man strong, whom
ye behold and know; yea, the faith which is through him hath
given him this perfect soundness in the presence of you all.
And now, brethren, I wot that in ignorance ye did it, as did 17
also your rulers. But the things which God foreshewed by the 18
mouth of all the prophets, that his Christ should suffer, he thus
fulfilled. Repent ye therefore, and turn again, that your sins 19
may be blotted out, that so there may come seasons of refresh-
ing from the presence of the Lord; and that he may send the 20
Christ who hath been appointed for you, even Jesus: whom the 21
heaven must receive until the times of restoration of all things,
whereof God spake by the mouth of his holy prophets which
have been since the world began. Moses indeed said, A prophet 22
shall the Lord God raise up unto you from among your brethren,
like unto me; to him shall ye hearken in all things whatsoever he
shall speak unto you. And it shall be, that every soul, which 23
shall not hearken to that prophet, shall be utterly destroyed
from among the people. Yea, and all the prophets from Samuel 24
and them that followed after, as many as have spoken, they
also told of these days. Ye are the sons of the prophets, and 25
of the covenant which God made with your fathers, saying unto
Abraham, And in thy seed shall all the families of the earth be
blessed. Unto you first God, having raised up his Servant, 26
sent him to bless you, in turning away every one of you from
your iniquities.

Vs. 1–11. Note, in reference to this miracle, the first miracle of the apostles of the circumcision; (*a*), The resemblance between it and the miracle wrought by Paul, the apostle of the uncircumcision at Lystra (Acts xiv. 8 ff.), in the beginning of his ministry, both healing cripples from their mothers'

wombs; the one a Jew, the other a Gentile. Surely this coincidence is not accidental. Some allege it in proof of the unhistorical character of the book; in proof of the design to assimilate the life of Paul to that of Peter, etc. This objection derives some force from the additional resemblance of their lives in the matter of Simon Magus in that of Peter, and of Elymas in that of Paul.[1] But the order and relations of these two last are very different in the respective cases. If Peter and Paul were preaching the same glad tidings of salvation to men in the same ruin, we ought to *expect* such resemblances. (*b*), Lameness, and the healing of it, occupy a very conspicuous place in the history of our Lord himself, and the "sign" must be significant. (*c*), The praise of God is the great end of man. (See Eph. v. 19, 20; Col. iii. 16, 17; Heb. xiii. 15; 1 Thess. v. 18; and Rev. *passim;* Ps. lxvii., cxvii., cxlviii., cl., etc.) This was the result of *this* healing. (Verse 8, 9.) Compare notes on Acts ii. 1–11, pp. 51 ff., *supra.* (*d*), This cripple sat at the gate of the *temple*, in the most public place in the city, and was healed *there;* and after the healing went *into* the temple to praise God. (*e*), He may be taken, therefore, as the representative of the Jewish people, as sinners, cripples from the womb; and even with the temple (the symbol of a revealed God and of God conversable with man) in the midst of them, unable to enter and hold communion with God, and to praise him in spirit and in truth; further, so far gone in their helplessness and misery as to expect nothing more and to ask for nothing more than alms[2] of silver and gold, mere temporal good; and, finally, capable of receiving, and destined to receive (of which this

[1] Compare, also, the speech of Peter in chapter ii. with the speech of Paul in chapter xiii.

[2] *Alms* is from ἐλεημοσύνη, and answers to it as really, though not so obviously, as its adjective, *eleemosynary*. According to Horne Tooke (in Richardson's Dictionary), the stages were these: *Almosine*, *almosie*, *almose*, *almes*, *alms*. "An alms" is correct. The final s is not the sign of the plu-

healing of the cripple, and his walking, and leaping, and praising God was a pledge and earnest, as well as a "sign"), healing and power to enter into the temple to praise God. (Compare Isaiah xxxv. 6, 10, and the whole chapter.) That this is a legitimate interpretation is manifest, I think, from what followed the miracle. The whole nation (or, at least, the city representing it) was stirred by it; a people who had been accustomed for three years to the miracles of Christ, who had seen many cripples healed, now felt that this healing had a special voice to them as a *whole*. And Peter thus expounds its meaning first to the λαος (verses 11–26, specially verses 19, 20), then to their rulers and representatives. (Acts iv. 5–12.)

Indeed, it is a very important fact for the proper interpretation of several passages in this book (specially Acts iv. 19–21), that the assemblies which Peter and Paul addressed in Jerusalem were regarded as representatives of the whole λαος, in its corporate unity. Of this,[1] however, more when we come to Acts iv. 19–21. (See Baumgarten's *Apostolic History*, section 6.)

Vs. 12. "*Men of Israel.*" People in covenant with God. It was wonderful that such a people, people with such a history, should wonder. This miracle was the natural fruit of such a history, if they could understand it; hence, was predicted. (See Isaiah xxxv. 6, cited above.)

Vs. 13. "*The God of Abraham,*" *etc.* A denomination of

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ral. Compare the word "riches" (from the French *richesse*), which is both singular and plural. Wycliffe has "richessis" for the plural in Rom. ii. 4; Jas. v. 2. Our translators write "riches" for both numbers. Shakespeare has, "the riches of the ships come to shore." (See Trench on the revision of the New Testament, chapter 2.)

In verses 2 and 3, αιτειν and ερωταν are used interchangeably, yet the critics tell us that *a*, like *petire*, in Latin, is the word for the petition of an inferior to a superior; ἐρωταν, like *rogare*, for the request of one to another who is his equal. (See 1 John v. 16; John xvi. 23, 24; xvii. 9, 15.)

[1] See on verses 19–21 below, and verse 27 of chapter iv.

God corresponding with "men of Israel" in verse 12. The miracle was the result of the covenant, and, therefore, concerned them all.

"*His Son Jesus*" (Greek, *παιδα*, not *υιον*). This word may mean either child or servant. The latter is better here, for this brings Peter's speech directly into relation with the "Ebed Jehovah" of Isaiah xli. 8; xlviii. 20; xlix. 3, 5, 6; vii. 13; liii. 11; liv. 17. This servant of Jehovah, who should do his will (John vi. 38–40), who should save and glorify the Israel of God, must do it through *suffering*. The Jews who were attentive readers of Isaiah, would think of this servant as a sufferer as well as a deliverer, and no doubt they had been often perplexed by the apparently contradictory accounts of him in the prophet, that he who should make the "lame to leap as a hart" should be like a helpless cripple in the hands of his enemies.

Now, as Peter shows, these contradictions are reconciled in Jesus of Nazareth, and he is thereby demonstrated to be the "Ebed Jehovah." The apostle's design in this discourse is to bring the people into a right relation to Jesus in order to their healing. The cripple could not be healed until he had faith in the name of Jesus (verse 16), and this faith was the result of the pronouncing of the name by the apostle (verse 6), and of the power of Jesus himself producing it in him. (See verse 16, *πιστις δι' αυτον.*)

Vs. 16. "*Name.*" Compare the usage of the Old Testament in reference to the name of Jehovah.[1] The name of Jesus evidently occupies the same place in the New Testament that the name of Jehovah does in the Old. The only reason that can be given is that Jesus is Jehovah. God will not give his glory to another.[2] (Compare Isa. vi. 1 ff. with

[1] *E. g.*, Psa. xxix. 2; xxxiv. 3; lxi. 5; Ex. xxiii. 21. Names in the Bible are generally significant. This is specially true of the names of God. (See Ex. vi. 3; xxxiii. 19; xxxiv. 5–7, and the Concordance.)

[2] Ex. xxxiv. 14; xxiii. 21.

John xii. 38–41.) "Name" stands for the person.[1] Note, further, the union of the power of the name with faith in the name in effecting the cure; and compare Acts iv. 12 for the analogue in the spiritual sphere, or rather in the salvation of the Spirit. (See more below on Acts iv. 12 in reference to the use of *σωζω*, and the transition here from bodily to spiritual salvation.)

Vs. 17. "*Ignorance.*" *I. e.*, of the prophecies (vs. 18).

Vs. 18. "*Christ.*" *The* Christ (notice the article). According to the prophecies, the Messiah was to suffer (compare Luke xxiv. 25–27), and Jesus of Nazareth is this Messiah of the prophets; in him the prophecies have been fulfilled.

Vs. 19–21. "*Repent and be converted, or turn.*" Here repentance is put before turning, and, of course, as something distinct from it. Hence, it can only denote the *new birth*, the result of which is a turning to God. (See on chap. ii. 38.)

πρὸς τὸ ἐξαλιφθῆναι. (See notes, *supra.*)

ὅπως ἄν. "*In order that*" is the only meaning that usage will admit. Then "the times of refreshing," the "sending of Jesus Christ," the "times of restitution of all things," are made to depend as consequents upon the repentance and conversion of Israel. (For it is the people of Israel, not the assembly only, to which these words are addressed by Peter See above on verses 1–11 for a statement of the principle of interpretation. Compare Hag. ii. 5; Zech. viii. 14, 15; Ex. iv. 22, 23; Hosea xi. 2; Matt. xxiii. 34–37; Rom. xi., for illustration of this corporate unity.)

It is evident that by the *χρονοι* and the *καιροι* and the *ἀποκαταστάσεως* Peter refers to the same thing as in the question of the apostles in chapter i. 6, for these same words occur there in question and answer. His meaning might be thus paraphrased: "I have spoken of the fulfilment of the prophecies concerning the Christ and of his kingdom by Jesus of Nazareth. Now it occurs to you to object that these pro-

[1] See passages cited above from the Old Testament. (Psa. xxix. 2, etc.)

phecies speak of the restoration and glory of Israel under the Messiah; but we see nothing of this. I answer that these promises were always conditioned upon the repentance of Israel; and the times and seasons are longer or shorter, according to your own will as well as according to the will and authority of the Father." (Acts i. 7.) The blessing promised to Abraham and to David was not a blessing promised to the outward estate, except as a consequence of "turning them away from their iniquities" (verse 26); for the kingdom of God and his Christ is to work outwardly *from within*. This was the view of the prophets. (Jer. xxxi. 31–34; Ezek. xxxvi. 24 ff., and chapter xxxvii., *et multa*.) Spiritual blessings, deliverance from sin, and the restoration of righteousness, is *the* blessing of the kingdom of God; otherwise this kingdom would not differ essentially from the kingdoms of this world, which govern men by force applied *ab extra*. But it *does* differ. (John xviii. 36, 37; Rom. xiv. 17.) Its king is a *prophet* (verse 22), and his sword (Psa. xlv. 3) is a sword coming out of his *mouth* (Rev. i. 16; xix. 21), and his name is the "Word of God." (Rev. xix. 13, 16.) The subjects of this kingdom are those who are "of the truth." (John xviii. 37.)

The teaching of this passage, then, seems to be only the same in another form as "Repent, for the kingdom of heaven is at hand." It is at hand if you repent; not otherwise. The prophets speak of a twofold advent of Christ, but these two advents (the suffering and the glory, 1 Peter i. 10–12) lie in the same plane, so to speak, and the prophets themselves were perplexed about the meaning of their own prophecies,[1] as we see in place of Peter's Epistle above cited. Now the carnal Jews fixed their exclusive attention upon the second advent, and the glory when they should experience a "reviving in the bondage" (Ezra ix. 8, 9, compare ἀναζωπυρῆσαι in the

[1] Especially about the chronological order of events. The *time* is mentioned by Peter (1 Epistle i. 10) as one object of inquiry by the prophets.

text), nay, a total deliverance from it (Isa. lxi. 1–4, and the whole chapter), and, in a word, the "restitution of all things." (See Isa. lxi. 4; Amos ix. 11, 12.) They overlooked the fact that this glory was conditional on their *conversion*. (See Fairbairn on *Prophecy*, Part I., Ch. IV.) This is only a special application to the Jews of an universal principle stated in Prov. xiv. 34. There can be no *blessing* with sin unpardoned and unsubdued; there may be such prosperity as that in Prov. i. 32.

Now, if the whole Jewish nation had repented under this exhortation, how much more rapidly would the gospel have been extended among the Gentiles! (Compare Rom. xi. 12–15.) What a stumbling-block to the Gentiles that his own nation had rejected Christ with scorn and crucified him. The obstinacy with which men cling to the delusion which ruined the Jews is exemplified in the papacy, which is an attempt to establish a theocracy, a kingdom of God in the world *without righteousness*.

There is room for a difference of opinion as to whether the "*καιροὶ ἀναψύξεως*," seasons of refreshing, are identical with the "*χρόνων ἀποκαταστάσεως*," times of restoration. The order of the phrases would seem to indicate, (*a*), The conversion of the Jews; (*b*), Times or seasons of refreshment; (*c*), The coming of Jesus Christ; (*d*), The times of restitution of all things. If the "*Καιροὶ ἀναψύξεως*" and the "*χρόνων ἀποκαταστάσεως*" are coincident in time, then either the sending of Jesus Christ occurs at the beginning of the period, or we must take *αχρι* in the rare sense in which it is used in Acts xx. 6, Heb. iii. 13, as denoting the conclusion of a period as a limit. In this case the period of Christ's remaining in heaven, the *Καιροὶ ἀναψύξεως* and the *χρόνων ἀποκαταστάσεως* would be coincident. I prefer, upon the whole, the view which makes "the seasons of refreshing" to go before the "times of restitution"; and which makes the first to take place while Christ is in heaven and *before* he comes, and the last to be the conse-

quence of his coming, the restitution of the earth to its paradisaical condition, the resurrection of the saints—in short, all that is set forth in the last *two* chapters of the Apocalypse.

Vs. 21. "*All his holy prophets.*" It is not necessary, in order to vindicate the "all" of the received text, to show an express prediction in every prophet concerning this "restitution of all things." Prophecy is regarded as a systematic whole, because all the prophets spoke by inspiration of the same Spirit, whose office it is to testify of Jesus. (See 2 Peter i. 19, 21, and Bishop Horsley's sermons upon it; Rev. xix. 10.) The prophecy of Gen. iii. 15 is the germ from which all prophecy is developed. Compare "since the world began." (See Introductory Lecture on Biblical History.)[1] The prophets are called "holy" not because they are set apart only, but mainly because they themselves were sanctified by the truths which they delivered to others; for inspiration is *dynamic*, not mechanical. The writings of David, Isaiah, Paul, are the writings of David, Isaiah and Paul as well as the writings of the Holy Ghost. This is certainly true of all[2] who had the *munus* as well as the *donum propheticum;* whatever may be said of the prophesying of Balaam,[3] Saul, Caiaphas, etc., this theory is perfectly consist-

[1] See Vol. II., p. 136, of these MISCELLANIES.

[2] We speak of the *order* as a whole. There were tares, no doubt, among the wheat, as there is in the church at large. Judas Iscariot was among those who prophesied.

[3] It is questionable whether Balaam was a prophet of the Lord (under the Noachic dispensation, which was allowed to overlap the Abrahamic). His better impulses, at any rate, seem to have come out under the influences of the Spirit (see Numbers xxiii. 10), and, *pro tanto*, he seems to have been in sympathy with his prophecy.

We have a similar phenomenon in the case of Byron and others (compare the "Hebrew Melodies" with "Don Juan" or "Cain"), where the filth and pollution of the soul seems to sink to the bottom like sediment, and allow the soul, for the time, to become clear, so that the light shines through. I am inclined to consider Balaam as a prophet of the Noachic dispensation (now rapidly running out) in the same sense as Caiaphas was a prophet of the Mosaic (also rapidly running out). (See John xi. 49–52; xviii. 14. Also *Sermons on Balaam*, by Bishops Butler and Horsley.)

ent with the fact that the prophets did not fully understand their own prophecies. Truth is larger than the capacity of any created understanding, and *must always* be imperfectly comprehended. How much more when "the spirit of truth" makes the understanding its organ! The question is sometimes discussed whether Solomon was a truly converted man. If the statements just made are true, the question is settled. He was one of the *holy* prophets. The idea that the penman of the "Proverbs" and "The Song" should be otherwise is monstrous. Sporadic predictions might be uttered by unconverted men, but not whole books.

Vs. 22–26. Among all these prophets he singles out Moses, and then the prophets after Samuel. There are good reasons for this which we can perceive:

(*a*), There were no prophets in the strict sense before Moses; there was a prophetic *gift*, but not a prophetic *office*. Hence the prophetic office of Christ was not revealed before then. History determines the form and vehicle of prophecy. The prophetic office of Moses furnished the vehicle for the prediction of Christ as a prophet (ὡς ἐμέ), as the kingdom of David furnished, subsequently, the vehicle of the prophecies of Christ as a king and of his kingdom; and the priesthood of Melchisedec and of Aaron, the vehicle of the prophecies concerning Christ as a priest.

(*b*), The argument from Moses is an argument *ad hominum*. "Moses, in whom ye trust," foretold a greater prophet than himself, and commanded all the people to hear him on pain of excommunication. (Compare the use of Moses' history in Stephen's speech, chapter vii.) (*c*), The period from Samuel is there mentioned, for at that time the prophetic *order*[1] arose. It began to be very evident in his day that Israel would fail to accomplish its mission; that it was losing sight of its *peculiar* privileges and destiny to have a king like the nations. As the present grew dark, it became more necessary that the

[1] Notice "καθεξῆς," in verse 24, as implying a regular succession.

future should be lighted up, and as the nation showed a tendency to apostasy from the law, it was more necessary that the law should be preached and enforced by explaining its precepts and rebuking transgression. This was one office of prophetical order, and in Samuel's day, perhaps, the most conspicuous; afterwards, in the period subsequent to the division of Israel, when the prospects of the nation grew still darker, the future became more conspicuous.

Vs. 22, 23. The prophet here can be none other than Christ. (*a*), He was to be *like* Moses, of course, in particulars in which Moses was unlike other prophets. As to these particulars, see Num. xii. 6, 9; Deut. xxxiv. 10; Heb. iii. 2–6; Acts vii. 35. The mode of communication with God, the founding of a new dispensation of the church, the being mighty in *deeds* as well as *words* (Acts vii. 22, and compare these notes on Acts i. 1), and these deeds, deeds of *redemption, etc.*, are the leading things included in the ὡς ἔμε. This passage, therefore, cannot be referred to a body of prophets of which Christ is the most conspicuous, as the "servant of the Lord" in Isaiah is explained of a body of servants of which Christ is the head and chief. It can refer to none but Christ. He alone was like Moses.[1]

(*b*), Additional proof of this view is found in the threatening of excommunication against those who will not hear him. Compare this with Num. xii. 7, 8, and many passages in the law of Moses in which excommunication is threatened against the transgressors of it. (Compare, also, Matt. xvii. 4, 5.)

Note, here, that the λαος cannot be the Jewish nation as such; for, having committed the crime, they fell under the penalty themselves. But "the people" were not to perish; it was the disobedient who were to be destroyed from *among* them, implying the continuance of "the people" under the divine protection. The λαος cannot be the church invisible

[1] Note the antithesis of μεν and δε in verse 22 and verse 24 as a confirmation of this view.

of the elect, for these sinners who were to be cut off never belonged to that body, none of which can commit the sin of not hearing Christ. The visible church is the only *people* of which the things in the text can be affirmed, a people of which rebels may form a part, from *among* which rebels may be cast out, and yet the people remain as an object of the divine regard. The Christian church, therefore, is the *very same church* from which the Jews were cast out. (See Mason's *Essays on the Church*, No. 5, Works, Vol. IV., pp. 100, 101.)[1]

Vs. 25. "*Sons of the prophet and of the covenant.*" This is to be connected with the "πρωτον" of the next verse. It assigns the reason for offering salvation to them first, and implies an extraordinary doom if they reject it.[2] They are the heirs of the promises and the covenants. Application to the children of the church in all ages. (See notes of a sermon on verses 25, 26.)

Vs. 26. This inheritance will avail nothing without personal *repentance*. This is *the* blessing of the covenant; and the promised seed will bless the tribes of the earth, because he will turn them from *sin*.

Note, that in this verse and the last taken together, we are taught that Jesus is the Son[3] of God and the Son of Abraham. (Compare verse 22, "ἐκ τῶν ἀδελφῶν." Isa. iv. 2; vii. 14; Jer. xxiii. 5, 6.)

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[1] Note the bearing of this passage on the question of *infant membership* in the church. In the execution of the curse on the disobedient, their children were cut off. By parity of reason, the children of those who were not disobedient participated in their blessings; *i. e.*, instead of being cut off were numbered with the "people," or reckoned with the members of the church. The issue is short. Either the children of believing Jews (under the gospel dispensation) were members of the church, or not. If not, then, so far as their children were concerned, God inflicted upon the *faith* of parents that very curse which he had threatened upon their *unbelief*. (See Mason, Vol. IV., p. 102–'3.)

[2] Compare Romans i. 16; ii. 10; Acts xiii. 46.

[3] The word is παιδα, and may mean only "servant." See above, on vs. 13.

CHAPTER IV.

IX. THE FIRST HOSTILITY. (VERSES 1–22.)

1 And as they spake unto the people, the priests and the cap-
2 tain of the temple and the Sadducees came upon them, being
sore troubled because they taught the people, and proclaimed in
3 Jesus the resurrection from the dead. And they laid hands on
them, and put them in ward unto the morrow: for it was now
4 eventide. But many of them that heard the word believed; and
the number of the men came to be about five thousand.
5 And it came to pass on the morrow, that their rulers and
6 elders and scribes were gathered together in Jerusalem; and
Annas the high priest was there, and Caiaphas, and John, and
Alexander, and as many as were of the kindred of the high
7 priest. And when they had set them in the midst, they in-
quired, By what power, or in what name, have ye done this?
8 9 Then Peter, filled with the Holy Ghost, said unto them, Ye
rulers of the people, and elders, if we this day are examined
concerning a good deed done to an impotent man, by what
10 means this man is made whole; be it known unto you all, and
to all the people of Israel, that in the name of Jesus Christ of
Nazareth, whom ye crucified, whom God raised from the dead,
11 even in him doth this man stand here before you whole. He is
the stone which was set at nought of you the builders, which
12 was made the head of the corner. And in none other is there
salvation: for neither is there any other name under heaven,
that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and
had perceived that they were unlearned and ignorant men, they
marvelled; and they took knowledge of them, that they had
14 been with Jesus. And seeing the man which was healed stand-
15 ing with them, they could say nothing against it. But when
they had commanded them to go aside out of the council, they
16 conferred among themselves, saying, What shall we do to these
men? for that indeed a notable miracle hath been wrought
through them, is manifest to all that dwell in Jerusalem; and we
17 cannot deny it. But that it spread no further among the
people, let us threaten them, that they speak henceforth to no
18 man in this name. And they called them, and charged them
19 not to speak at all nor teach in the name of Jesus. But Peter
and John answered and said unto them, Whether it be right in
the sight of God to hearken unto you rather than unto God,
20 judge ye: for we cannot but speak the things which we saw
21 and heard. And they, when they had further threatened them,

let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on 22 whom this miracle of healing was wrought.

Vs. 1. The warning of Christ is fulfilled (John xv. 20, 21); the favor shown the disciple at first (Acts ii. 47) was due to the special agency of Providence. We find the rulers first, then the people (Acts vi. 12), becoming their enemies. The "priests" were probably, in general, Sadducees. The name Sadducee derived from Zadok (1 Kings i. 32–45), whose faithfulness seems to have given the preëminence to the priests of his line in the subsequent history. (Ezekiel xl. 46; xliv. 15; xlviii. 11.) The Sadducees were (most probably) Zadokites (or claimed to be so) and constituted a kind of sacerdotal aristocracy. (See Acts v. 17.)

The Pharisees were more prominent in the Gospels, the Sadducees in the Acts. The reason obviously is that the apostles were witnesses of the resurrection of Christ. (See Acts xxiii. 8, and compare Matt. xxii. 23.) The *priests*, as such, seem to have been specially offended that the apostles assumed *to teach* (Mal. ii. 7; Mic. iii. 11); the *Sadducees*, as such, that they announced the fact of a resurrection, and based the certainty thereof on the resurrection of Jesus. (ἐν τῳ Ἰησου.)

Vs. 4. ἐγενήθη, *became*, implying that the believers of verse 3 were added to the number mentioned before (Acts ii. 41), so that the whole number of the *men* (ανδρῶν, *virorum*, not ανθρώπων, *hominum*) became, amounted to about, five thousand. (Compare Acts v. 14.)

Vs. 5. "*Rulers*," genus. "*Elders*" and "*scribes*," the coordinate species. (Compare 1 Tim. v. 17.) "*Their*," referring to "the men" of verse 4. The Sanhedrim was the body of lawful rulers even of the Christians, and acknowledged by them as such. This is clearly implied in Peter's speech; only when their authority comes in direct collision with Christ's does Peter refuse to obey. (Acts iv. 19.) And this is a rule for all time in regard to all councils. (Luther and the Pope.)

Vs. 7. "In what kind of power (strength or energy), or in what kind of name did ye this?" Note, the Sanhedrim did not deny the fact of the miracle. (Compare verse 16, below.) Modern infidelity denies, not only the fact, but even the possibility of a miracle; but the Sanhedrim were compelled to concede the fact. Why, then, did they not admit the divine legation of those by whom it was performed? Did they take the ground that a miracle was no proof of a divine commission? If so, what became of the authority of Moses, of Elijah, of Elisha? Nicodemus, a master in Israel, allowed (John iii. 2) and Christ assented that miracles did prove the divine commission of the worker. (John v. 36; x. 25; xv. 24.) The position of the Sanhedrim is explained, no doubt, by a reference to Deut. xiii. 1–5 and Deut. xviii. 18–22. In those two places it is implied (*a*), That a man may pretend to come in the *name* of Jehovah, when Jehovah has not sent him; (*b*), That he may perform a sign or a wonder in proof of his mission and yet be a pretender; (*c*), That he is proved to be a pretender either by his failure to perform the sign he promised, or, if the sign take place, by the unsound teaching itself, unsound because contradicting what God had before taught. In Deut. xii. the "internal" evidence is made the controlling evidence; in Deut. xviii. the "external"; in Deut. xiii. the main question is the *ποιᾳ δυναμει*; in Deut. xviii. the *ποιῳ ονοματι*. In the question of the Sanhedrim the *δύναμις* comes first, showing that Deut. xiii. was mainly in their eye. Granting the miracle, the apostles were still pretenders, because they were teaching apostasy from the revelation given by Moses, a revelation authenticated by miracles. And upon the supposition that Christianity was opposed to the religion of Moses, the Sanhedrim would have been right. But the apostles insisted that Christianity was not only not opposed to Judaism, but *was* Judaism, in another and complete stage. [Judaism the bud, Christianity the full flower and fruit; Judaism the boy, Christianity the adult man (Gal. iv. 1–7); Judaism and Christianity the same good olive tree (Rom. xi.);

and see Paul's defence against the charge of apostasy from Moses in chapters xxiii., xxiv., xxviii., the sum of all of which is that *he* was the true Jew, and his accusers the apostates. See also our Saviour's defences against the same charge in John v. 45, 46, 47, and compare verses 39, 40 of same chapter. Compare also Stephen's defence in chapter vii.] Hence Peter in the preceding chapter (verse 22 ff.) quotes Moses' prophecy (Deut. xviii.) as fulfilled in Christ, whose "name" was the same as Jehovah's. In his "name" the apostles preached, worked miracles; his "name" had made the cripple whole. (Vs. 16 of chap. iii.) Hence they were not acting "presumptuously" (Deut. xviii. 22), or in opposition to Moses, or in the name of other gods. (Deut. xviii. 20; xiii. 2.) Note, that if Christ be not God, then the Sanhedrim ought to have put the apostles to death, and they were right in putting Christ to death. (John xix. 7.) The Socinian position justifies the killing of Christ. *Inferences:* (*a*), No professed revelation can contradict any preceding revelation. "No lie is of the truth" (1 John ii. 21); hence (*b*), the validity of the "internal evidence"; hence again, (*c*), the awkwardness of the logical position of the papists, even granting *their* rule of faith. The Old and New Testaments at any rate constitute a part of their rule, and they are bound to teach nothing that is inconsistent with that part. Paul was an infallible teacher, and yet he constantly quotes the existing Scriptures to show the harmony of his teaching with them; and the Bereans are commended (Acts xvii. 11) for bringing Paul to that touchstone. (This last instance also shows "the right of private judgment" even as to the teaching of an infallible teacher, especially when an acknowledged revelation exists to which an appeal may be made. So that even the acknowledgment of papal infallibility would not annihilate the right of private judgment.)

Vs. 8. "*Filled with the Holy Ghost.*" Fulfilment of the promise in Matt. x. 19, 20; Mark xiii. 11; important to be noted; determines the view to be taken of some passages in this book, *e. g.*, chapter xxiii. 3 ff.

Vs. 10. Note the favorite antithesis of Peter between man's treatment of Jesus, and God's. (Compare ii. 23, 24, 36; iii. 13–15; 1 Pet. iii. 18.)

Vs. 12. Note the word "salvation" as applied in a more comprehensive sense than in verse 9 ("made whole," σεσωσται, saved). The transition from the narrower to the wider meaning is natural. Peter still has the place of Joel (Acts ii. 28–32; compare Acts ii. 16–21) in his eye—the promised salvation; the healing of the cripple a *specimen* as well as a proof of this salvation; the healing was by Jesus the *Saviour*, through faith (compare Matt. ix. 5, 6), a part, an instalment, and therefore the pledge and earnest of a full salvation. Hence, the same "name" (Jehovah—Saviour) is mighty to save to the uttermost; and no other name can save at all. The necessity here affirmed of salvation through *this* name and the impossibility of salvation in any other is a necessity, not growing out of the divine decree only or chiefly, but out of the very nature of God. This against Bishop Butler and others, who say that we have nothing to do with "the reasons of the cross," but only with the fact. Paul, on the contrary, insists that Christ is the "power of God unto salvation" (Rom. i. 16; compare 1 Cor. i. 18, 24), because in him is the righteousness of God (the righteousness which God has provided, the righteousness of Christ who is God) revealed. Note, that revelation is indispensable to any true religion, because religion implies always a "free" act of God.

Vs. 13. "*Unlearned and ignorant men.*" Rather "unlettered and private men," not taught in the schools and not occupying official station. They "had been with Jesus"; this was a better school than that of any rabbi. This furnishes a sufficient answer to those who say that a minister need not be educated. Surely to have been with the divine prophet of the church for three years was a good education. Paul, though inspired, felt the need of keeping up his studies. (2 Tim. iv. 13.)

Vs. 16, 17. See on verse 7 above for the perplexity of the Sanhedrim. "*We cannot deny it.*" Would if we could. Compare the case of the miracle in John ix.; specially verses 16, 24. There the enemies of Christ go on the supposition that no man who opposes *them* can work such a miracle, for he must be a "sinner," an out-and-out rebel against God; and the man whose sight had been given to him plants himself on the *fact* that he had been blind, but was now seeing. There is no arguing against facts. Henry Rogers mentions the case of a lawyer, who, finding a man with his feet in the stocks, asked him what he had been put there for. On being told, the lawyer said, "They can't put you there for that." "But I *am* here," rejoined the man. So Peter (2 Pet. ii.) and Jude argue against the universalist—scoffers from the facts of *past* judgments of God. If the arguments of the scoffers were sound, no such facts could have occurred. But the facts *have* occurred, *ergo* the arguments are unsound.

In this case, however, the fact cannot be denied, and the only way of escape from the conclusion that the apostles are sent of God is the letter of the law in Deut. xiii. 1, etc. But men who have power, when beaten in argument, resort to force. Hence, the threatenings of verses 17, 18, 21.

Vs. 19. The true rule of action when man's commands conflict with those of God. That God is to be obeyed in such a case, even the persecutor will allow. The trouble is to convince him that there is such a conflict. Meantime the persecuted must follow the voice of conscience (verse 20), "He cannot but speak," etc. "*Seen and heard.*" This expression shows that the apostles were testifying to *facts*, not to mere doctrines; and their being willing to suffer for such testimony is proof of the sincerity of their conviction of the reality of the facts. Furthermore, when twelve men are convinced to such an extent of the reality of certain facts, that conviction can only be rationally accounted for on the supposition of the reality of the facts. When we use the suffer-

ings of the apostles in proof of the truth of Christianity, it is no reply to say that false religions have their martyrs; for these martyrs die for *opinions*, not facts. The apostles died to attest the resurrection of Jesus, and that fact carries with it the divine nature of Jesus, and the certain truth of his religion, unless the sincere conviction of the apostles as to the reality of the facts can be accounted for on some other supposition than that the facts are real.

X. THE TRIUMPHANT POWER OF THE CHURCH. (VS. 23–37.)

23 And being let go, they came to their own company, and re-
ported all that the chief priests and the elders had said unto
24 them. And they, when they heard it, lifted up their voice to
God with one accord, and said, O Lord, thou that didst make
25 the heaven and the earth and the sea, and all that in them is;
who by the Holy Ghost by the mouth of our father David thy
servant, didst say,

Why did the Gentiles rage,
And the peoples imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom
thou didst anoint, both Herod and Pontius Pilate, with the
28 Gentiles and the peoples of Israel, were gathered together, to
do whatsoever thy hand and thy counsel foreordained to come
29 to pass. And now, Lord, look upon their threatenings: and
grant unto thy servants to speak thy word with all boldness,
30 while thou stretchest forth thy hand to heal; and that signs
and wonders may be done through the name of thy holy Servant
31 Jesus. And when they had prayed, the place was shaken
wherein they were gathered together; and they were all filled
with the Holy Ghost, and they spake the word of God with
boldness.

32 And the multitude of them that believed were of one heart
and soul: and not one of them said that aught of the things
which he possessed was his own; but they had all things com-
33 mon. And with great power gave the apostles their witness of
the resurrection of the Lord Jesus: and great grace was upon
34 them all. For neither was there among them any that lacked:
for as many as were possessors of lands or houses sold them,
35 and brought the prices of the things that were sold, and laid

them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas 36 (which is, being interpreted, Son of exhortation), a Levite, a 37 man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

Vs. 24–30. Note, (*a*), The church does not ask for the destruction of the worldly powers, or even for the removal of the danger, but for that internal victory over the threats and violence of the world which is accomplished by means of a free testimony to the divine word, and a glorifying of Jesus by the working of miracles (verses 29, 30); and that prayer was answered. This is for *our* learning. The prayers of the church are *now* answered, though there be no external sign of the fact as there was in their case (verse 31). This miracle and others are designed to reveal the presence and manifest the power of Jesus; but his presence and power are with the church when not so revealed. The shaking of the house was not the answer to the prayer (which consisted in "all being filled with the Spirit, and speaking the word of God with boldness") but the *sign* of it. We may have the thing without the miraculous sign. (*b*), The connection between unanimity in social prayer and the answer to it. "*With one accord*" (verse 24). Compare Matt. xviii. 19, 20. Being in one place is not enough; using the same words is not enough; "*common* prayer" is not always common *prayer;* if prayer is the offering up of the desires of the heart, then we must agree in these desires, must be of "one accord" as well as "in one place." (Acts ii. 1.) This unanimity in seeking spiritual blessings (and these are the only blessings here sought) can only be produced by the Spirit of God; the breathing of a true prayer is always and only the response of a breathing of the Spirit upon us. This is the respiration of a believer, the inhalation of the Spirit and the exhalation of the desires after God. (*c*), If these spirit-breathed desires are present, it matters little whether the words have been written before-

hand, and are now read or repeated from memory, or whether they are the suggestions of the moment. Such a Psalm as the one hundred and forty-fifth or the one hundred and fiftieth may be "said" or "sung" with acceptance with God and to the edification of ourselves and the church, provided the spirit of praise is present; and if it were possible to frame a form of words more glorious than that of these Psalms, that form would be nothing without the Spirit. Even if we had here in this passage of the Acts—as some say we have—an example of the use of a liturgy,[1] it is a liturgy inspired by the Spirit. (*d*), The church appeals to the absolute sovereignty and almightiness of God (verse 24), attributes easy to recite in our creed, and hard to keep hold of in time of trial. (Gen. xvii. 1; Rom. iv. 21.) God, by reason of these attributes, laughs at all the conspiracies of his enemies (Psalm ii. 4), and requires his church to despise them. (Isaiah viii. 13, 14.) (*e*), Such conspiracies are formed by wicked men who are otherwise enemies to each other. (Verse 27.[2] Compare Luke xxiii. 12.) Desperate as was the enmity between Herod and Pilate, their hatred to God was greater, and they could agree to be "friends" and combine their forces against God's Son. (Rom. viii. 7; i. 30.) (*f*), Men and devils by all their rage and cunning in resisting God only fulfil his purposes. (Verse 28.) (*g*), These purposes are not permissive only ("thy *hand* and thy counsel"), "but such a permission as hath joined with it a most wise and powerful bounding and otherwise ordering and governing of them in a manifold dispensation to his own holy ends." (*Confession of Faith*, Ch. V., Art. 4. Compare on Acts ii. 23.)

The same word (παις) is rendered "servant" in verse 25, and "child" in verse 30. "Servant" is the best rendering in

[1] The assertion is without any proof, and, in itself, to the last degree improbable. (See Alexander, *in loco.*)

[2] Verse 27. Note now the opposition of that portion of the Jewish people which persecuted the apostles is taken as representing the whole.

both places. It corresponds to "Ebed" in the phrase "Ebed-Jehovah" in the later prophecies of Isaiah (chapters xl.–lxvi.), where it means sometimes Israel, and sometimes its head, the Messiah. (See Isaiah xlii. 1–4, and compare Matthew xii. 17–21.)

Vs. 31. Shaking of the place. Compare Virgil's *Æneid*, III., 90–92:

> "Vix ea fatus eram; tremere omnia visa repente,
> Liminaque laurusque Dei; totusque moveri
> Mons circum, et mugire adytis cortina exclusis."

Vs. 32–35. Compare Acts ii. 42–47. Another general description of the life of the church, in which the concord and communion of believers is made conspicuous. Here observe, (*a*), This is not a description of a socialistic *phalanstere* in which the rights of property have been abolished. "No man was *accustomed to say* (ἔλεγε) that aught of the things he possessed was his own." "Say" is the emphatic word. "*My* house," "*my* lands," "*my* money," etc., were expressions no longer heard. Every man considered himself a steward of God for the good of his brethren. As regarded man's law, the property was still his who possessed it; but in the possessor's esteem it belonged to any of his poor brethren who stood in need of it. The rights of property continued to be recognized by the apostles. (Acts v. 4.) (*b*), The state of things here described was not intended to be *universal* or *permanent*. We find it in no other church in that age, and it does not seem to have been permanent in the church of Jerusalem. It is easy to see that great evils might have arisen from the continuance of it. (See 2 Thess. iii. 6–14; 1 Tim. v. 13.) Our Saviour never, except in two instances, worked a miracle to supply people with bread; and his wisdom has been amply justified by the history of institutions for the relief of mere indigence. The curse, "in the sweat of thy face," etc., has been overruled for the prevention of great evils. See Chalmers' essay *On the Difference in Prin-*

ciple and Effect between a Public Institution for the Relief of Indigence and a Public Institution for the Relief of Disease. (*c*), This extraordinary κοινωνία was intended, no doubt, as a "sign" (see on Acts ii. 11), showing the reality of Christian love and of the communion of saints, a pledge and earnest of the consummation; the first fruits of the Spirit. (Rom. viii. 23.)

Vs. 33. The connection between active love in the church and fervent preaching on the part of ministers of the gospel. The pulpit is often made to bear the whole blame, when the pew, in justice, ought to bear a portion of it. "Great favor was upon them all," the favor both of God and man. (Compare Acts ii. 47; see Prov. xvi. 7.) Hence, vs. 34, the force of the "γαρ," not noticed in our King James' Version. This particle, like "for" in English, has two senses: (1), As indicating the cause of the *existence* of a thing (*principium essendi*); and (2), As indicating the cause of our *knowing* a thing to be (*principium cognoscendi*). The first indicates an argument from cause to effect: thus, "This gun is a good one, *for* it has gone through such and such processes under a skillful metallurgist." The second indicates an argument from a *sign:* "This gun is good, *for* it has been loaded to the muzzle and fired, and it did not burst." (See Whately's *Annotations on Bacon's Essays*, Essay V.) Or, to use another illustration of Whately (*Logic*): (cause), "The ground is wet, *for* it rained last night"; (sign), "It rained last night, *for* the ground is wet." So here, the favor of God was upon them (cause), and, therefore, none of them lacked. The fact that none lacked was a "sign" that the favor of God was upon them. The fact that none lacked was the cause of man's favor to them. Compare Acts viii. 39: "The eunuch saw him no more, for he was going on his way rejoicing." The joy of the eunuch was the cause of his not seeing the evangelist; he was so absorbed in the joy of his conversion as not to think of the instrument of it; or the eunuch's going

on his way was the *evidence* of the absence of Philip; had Philip continued with him, he would not have gone on his way.

Vs. 35. "*At the feet of the apostles.*" Put at the disposal of the apostles. So the deacons in the church now disburse the revenues of the church under the direction of the session.

Vs. 36. The Levites had no inheritance in land. (Num. xviii. 20; Deut. xviii. 1.) Barnabas, therefore, in selling this property was coming back to the original law of Israel as God had ordained it. (Baumgarten.)

CHAPTER V.

XI. THE FIRST GREAT INTERNAL TROUBLE AND PERIL. (VERSES 1–16.)

But a certain man named Ananias, with Sapphira, his wife, 1
sold a possession, and kept back part of the price, his wife also 2
being privy to it, and brought a certain part, and laid it at the
apostles' feet. But Peter said, Ananias, why hath Satan filled 3
thy heart to lie to the Holy Ghost, and to keep back part of the
price of the land? Whiles it remained, did it not remain thine 4
own? and after it was sold, was it not in thy power? How
is it that thou hast conceived this thing in thy heart? thou
hast not lied unto men, but unto God. And Ananias hearing 5
these words fell down and gave up the ghost: and great fear
came upon all that heard it. And the young men arose and 6
wrapped him round, and they carried him out and buried him.
And it was about the space of three hours after, when his 7
wife, not knowing what was done, came in. And Peter answered
unto her, Tell me whether ye sold the land for so much. And 8
she said, Yea, for so much. But Peter said unto her, How is it 9
that ye have agreed together to tempt the Spirit of the Lord?
behold, the feet of them which have buried thy husband are at
the door, and they shall carry thee out. And she fell down im- 10
mediately at his feet, and gave up the ghost: and the young
men came in and found her dead, and they carried her out and
buried her by her husband. And great fear came upon the 11
whole church, and upon all that heard these things.
And by the hands of the apostles were many signs and won- 12
ders wrought among the people; and they were all with one
accord in Solomon's porch. But of the rest durst no man join 13

14 himself to them: howbeit the people magnified them; and be-
lievers were the more added to the Lord, multitudes both of
15 men and women; insomuch that they even carried out the sick
into the streets, and laid them on beds and couches, that, as Peter
came by, at the least his shadow might overshadow some one of
16 them. And there also came together the multitude from the
cities round about Jerusalem, bringing sick folk, and them that
were vexed with unclean spirits: and they were healed every one.

Vs. 2. "*Laid*," . . . "*apostles.*" Thus, as Calvin says, "honoring the feet of the apostles more than the eyes of God." The essence of the crime of Ananias and Sapphira, according to Calvin, is the attempt to deceive God and the church with a feigned oblation, which involved contempt of God, a sacrilegious fraud, perverse vanity and ambition, unbelief, the corruption and abuse of a holy ordinance, hypocrisy, and an obstinate boldness in lying. It is very evident that this sin may be committed now, and there is good reason to fear that it is not uncommon.

Vs. 3. "*Satan hath filled thine heart.*" (Compare Luke xxii. 3; John xiii. 27.) Satan can make the object of sinful desire fill the whole field of vision; a dime may be held so close to the eye as to shut out of view the whole heavens. (Gen. iii. 6.) The fish sees nothing but the *bait* (which seems the image in James i. 14, in the Greek). Judas saw nothing but the "valuable consideration," which itself turned out to be a delusion. (Matt. xxvii. 5.) Note, how strong soever the temptation, he who yields, sins; no man can be *forced* to sin, even by the power of Satan.[1] Hence, all excuses are vain. (Gen. iii. 11, 12.) Indeed, the very thing that makes the temptation strong is often the sinfulness of the tempted person. What is an irresistible temptation to a thief is no temptation to an honest man. The only safety for the tempted is to keep God and his word in view; let them "fill the heart," and there will be no room for Satan. (Gen. xxxix.

[1] Compare verse 4, "conceived . . . in the heart." Ananias conceived the thing in his heart, while Satan filled his heart.

9; Ps. cxix. 11.) "*To the Holy Ghost..*" A lie is only possible between person and person. A person only can lie, and a person only can be lied to. The Holy Ghost, therefore, is as really a person as Ananias was a person. The Holy Ghost is represented here as the main object of this sin, because, 1, It was a sin against God in the matter of worship, and all true worship is by the Spirit. (Eph. ii. 18.) It would seem that the assembly in which Ananias appeared was one convened for worship, and the Holy Ghost presides in all such assemblies. 2. It involved contempt of the Holy Ghost in the persons of the apostles, who were filled with the Spirit. 3. It involved special guilt, because it was a pretension to an extraordinary measure of the Spirit's influence, and exposed the whole work of the Spirit in the extraordinary liberality of the church to the reproach of hypocrisy.

Vs. 4. (*a*), Proof that there was no "communism" in the church at Jerusalem. The property of Ananias was under his own control, to sell or not; and after it was sold the proceeds of the sale were his. (*b*), The divinity of the Holy Ghost as well as his personality. (Compare verse 3.)

Vs. 5. Death inflicted by God,[1] apparently without the foreknowledge of Peter. Not so in the case of his wife (verse 9).

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[1] By the word of Peter, or rather of the Spirit; note, (*a*), The efficacy of God's word. (2 Cor. ii. 16.) In the body of Ananias we have a visible symbol of that punishment which escapes the eye of man. It is slain not by the sword or violence or hand, but by the hearing of a voice. (See Isa. xi. 4.) (*b*), The punishment will seem too severe only to those who weigh the sin of Ananias in their own scales, and not in the scales of God. (*c*), As God exhibited by external miraculous signs the reality of the Spirit's work in the salvation of men, so here by external signs the reality and horribleness of the judgment that awaits the hypocrite hereafter. (Calvin, *in loc.*)

Note: If Sapphira had been with her husband, and had agreed with him in the denial of the crime, her sin might have been set down to the account of her modest refusal to contradict her *husband;* but as she came in by herself, the sin was evidently her own. The events were so ordered

Vs. 6. "*The young men.*" Deacons, says Mosheim. (Compare 1 Tim. v. 1; 1 Peter v. 1–5.) Doubtful.

Vs. 8. Peter's question, as all that he now said, was dictated by the Spirit. The sin was in the heart of Sapphira, and the purpose of making a false profession. The question only brought it out a little sooner.

Vs. 9. (*a*), The aggravation of a sin which is committed by *agreement*, as showing that it was deliberate and as involving a mutual encouragement and solicitation to sin. (*b*), The sin here called a tempting (a putting to the proof) "of the Spirit of the Lord" (Christ). (See 1 Cor. x. 9; Num. xxi. 5 ff.; and compare Ex. xvii. 2; Deut. vi. 16; Matt. iv. 7.) We tempt God whenever we do anything which implies a disbelief or doubt of his power, wisdom, faithfulness, etc., especially in reference to his promises or his threatenings. The sin of Ananias and Sapphira was a most audacious putting to the proof of the knowledge, the power, the holiness of the Spirit of Christ. (*c*), The sentence against Sapphira. (Compare verse 5.)

Vs. 10. The execution of the sentence.

Vs. 11. The effect upon the church and upon the world. "*Fear.*" (See Rom. xi. 20.) This example ought to animate us to greater liberality towards the poor. We see how precious is alms in the sight of God, when the profanation of it was so severely chastised. (Calvin.)

Compare with the narrative in Joshua (seventh chapter). The "accursed" thing was a *charem* (ανάθεμα)—a thing devoted to God for *destruction*. (Lev. xxvii. 28, 29.) The sin of Achan was, therefore, a sacrilegious theft. So here, Ananias and Sapphira professed to have devoted the *whole* price

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by Providence as to impress the church with greater horror of the crime. (See Calvin *in loc.*)

Note the light thrown on the question discussed in the Book of Job. We have no right to infer merely from suffering any special sin; but when a special judgment follows a *known* sin (as here), we have a right to regard that judgment as sent for the sin.

of the land to God. It was an *ανάθεμα*, devoted to God for his use. The embezzlement of the part which was kept back was *pro tanto* an act of *sacrilege*. The sin of Achan was made an example of in the beginning of the Mosaic worship; the sin of Ananias and Sapphira in the beginning of the Christian worship. Covetousness was at the root of both. *Moral:* See Luke xii. 15; Heb. xiii. 5, 6; 1 Tim. vi. 5–10; 1 Cor. vi. 10. Covetousness is the most insidious of all sins. The covetous man is seldom conscious that he is so. Francis de Sales, who confessed a great multitude of people in his day, said that nobody had ever confessed the sin of *covetousness* to him.

Vs. 12–16. Compare Acts ii. 43; iv. 33, and see Rom. viii. 28. All events seem to advance the prosperity of the church, so great was its vitality. External hostility, internal corruption, are overruled for good; grace is rewarded with more grace. Happy church!

Vs. 12. "*Solomon's porch.*" See Acts iii. 11 and John x. 23; compare Acts ii. 43 and Acts iv. 33 for the connection between the spiritual condition of the church and the display of God's power. "*All.*" The apostles and the body of believers, or the apostles alone, perhaps. The "*rest*" of verse 13 is to be interpreted accordingly; either those beside the apostles or those beside the body of believers, the *λαος* as distinguished from the *εκκλησια*. The "joining" here, as the word denotes, is close contact (physical); the death of Ananias and Sapphira made the people shy of coming into close contact with the apostles. It did not prevent them from "joining the church," as verse 14 shows.

Vs. 14. "*Women.*" First mention of women as members of the church. "*The more added.*" The judgments of God upon offenders in the church, whether immediately and miraculously or in way of ordained and regular discipline, does not hinder a wholesome increase of its numbers. "*To the Lord.*" The church is his body, and that body will

continue to grow until the "perfect man" (Eph. iv. 13) is reached.

Vs. 15. "*Insomuch that*" (ωστε, *ecbatic* with the infinitive). The bringing out of the sick was the result of the people's magnifying the apostles and an instance of it. "*Brought out*" (from the houses) "*into*" (or "down" or "along") the "*streets*" "*couches*," ("litters" or "stretchers"). The "*shadow*" of Peter was no more efficacious in itself than any other shadow; but was made so only because he was an apostle, and for the attestation of his commission as such. There is no evidence of superstition on the part of the people; they were honoring the Lord's ambassador.

Vs. 16. "*Unclean spirits.*" It is a singular fact that Luke never uses the word δαιμονιον in this book in the sense of an evil spirit (Acts xvii. 18 is no exception), while he uses it constantly in his Gospel. (Lechler, *in loc.*)

XII. THE FIRST SUFFERING OF THE APOSTLES. (Vs. 17–42.)

17 But the high priest rose up, and all they that were with
him (which is the sect of the Sadducees), and they were
18 filled with jealousy, and laid hands on the apostles, and put
19 them in public ward. But an angel of the Lord by night
20 opened the prison doors, and brought them out, and said, Go
ye, and stand and speak in the temple to the people all the
21 words of this Life. And when they heard this, they entered
into the temple about daybreak, and taught. But the high
priest came, and they that were with him, and called the coun-
cil together, and all the senate of the children of Israel, and
22 sent to the prison-house to have them brought. But the officers
that came found them not in the prison; and they returned,
23 and told, saying, The prison-house we found shut in all safety,
and the keepers standing at the doors: but when we had
24 opened, we found no man within. Now when the captain of
the temple and the chief priests heard these words, they were
much perplexed concerning them whereunto this would grow.
25 And there came one and told them, Behold, the men whom ye
put in the prison are in the temple standing and teaching the
26 people. Then went the captain with the officers, and brought
them, but without violence; for they feared the people, lest
27 they should be stoned. And when they had brought them,

they set them before the council. And the high priest asked
them, saying, We straitly charged you not to teach in this 28
name: and behold, ye have filled Jerusalem with your teaching,
and intend to bring this man's blood upon us. But Peter and 29
the apostles answered and said, We must obey God rather 30
than men. The God of our fathers raised up Jesus, whom ye
slew, hanging him on a tree. Him did God exalt with his right 31
hand to be a Prince and a Saviour, for to give repentance to
Israel, and remission of sins. And we are witnesses of these 32
things; and so is the Holy Ghost, whom God hath given to
them that obey him.

But they, when they heard this, were cut to the heart, and 33
were minded to slay them. But there stood up one in the 34
council, a Pharisee, named Gamaliel, a doctor of the law, had
in honour of all the people, and commanded to put the men
forth a little while. And he said unto them, Ye men of Israel, 35
take heed to yourselves as touching these men, what ye are
about to do. For before these days rose up Theudas, giving 36
himself out to be somebody; to whom a number of men, about
four hundred, joined themselves: who was slain; and all, as
many as obeyed him, were dispersed, and came to nought. 37
After this man rose up Judas of Galilee in the days of the en-
rolment, and drew away some of the people after him: he also
perished; and all, as many as obeyed him, were scattered
abroad. And now I say unto you, Refrain from these men, 38
and let them alone: for if this counsel or this work be of men,
it will be overthrown: but if it is of God, ye will not be able to 39
overthrow them; lest haply ye be found even to be fighting
against God. And to him they agreed: and when they had 40
called the apostles unto them, they beat them and charged
them not to speak in the name of Jesus, and let them go.
They therefore departed from the presence of the council, re- 41
joicing that they were counted worthy to suffer dishonor for the
Name. And every day, in the temple and at home, they ceased 42
not to teach and to preach Jesus as the Christ.

Vs. 17. "*The Sadducees.*" (See on Acts iv. 1 above.) "*Indignation.*" Rather "jealousy," or "party-spirit."

Vs. 18. "*Common prison.*" Or "public ward."

Vs. 19. "*An*" (not "the") "*angel of the Lord.*" The article is absent. The absence of the article before *Κυρίου* is to be explained by the fact that *Κυρίου* is used as a proper name. If the angel here is "the angel of Jehovah" so often mentioned

in the Old Testament, the absence of the article must be explained by the Hebrew idiom, which omits the article before a noun governing another noun, as in the very title of "the angel of Jehovah" in the Old Testament. (Alexander, *in loco.*) Note, as to the ministry of this angel, it is a miraculous "sign" of what is true and real all the time, whether we see it or not. (See Heb. i. 14, and compare Psalm xxxiv. 7; xci. 11–13.) When, therefore, God does not deliver his people who are in the path of duty, it is because he has something better in store for them and the church. (Compare this passage and Acts xii. 7 ff., with John xxi. 18, and Peter's case in the twelfth chapter of this book with that of James in verse 2, and his brother John's in John xxi. 22.)

Vs. 20. "*Words of this life.*" How great the difference between the words of Christ and the words of a Socrates or an Aristotle! What follower of either of these great teachers ever got *life* from him; deliverance from the curse, pollution and bondage of sin, on the one hand, and, on the other, likeness to God and communion with God? But Christ gives *life* by his words. (John vi. 63, 68.)

Vs. 21. "*Council and senate.*" The "council" (or "Sanhedrim") was a body whose constituents were more definitely ascertained than those of the "senate," this last being, probably, a general gathering of the eldership on some special occasion, like the Great Consistory of the Dutch Reformed Church. (See Alexander, *in loco.*) Compare with γερουσια here πρεσβυτεριον in Acts xxii. 5 and in Luke xxii. 66.

Vs. 24. Note, "The word of God is not bound." (2 Tim. ii. 9.) Men may think that, because they have shut up the preachers, they have gained their purpose; but the truth has no flesh and bones, and cannot be confined. Its subtle, ethereal nature will pervade the air. The spirit of John the Baptist's testimony pervaded the banqueting-hall of Herod Antipas and the closet of Herodias; its cry made itself heard above the noise of revelry; and the death of the wit-

ness was a vain attempt to hush it. The guards standing before the doors, and the secure bolts and bars, when there was no one within, furnish a lively image of the deception which the enemies of the gospel practice upon themselves. Diocletian boasted that he had exterminated Christianity, and in less than a score of years it was seated on the throne of the Cæsars. "They doubted" (or were perplexed), etc. Blind wretches, not to understand such a *σεμειον* as this! Compare the case of Pharaoh under the signs wrought by Moses.

Vs. 28. Two accusations are brought against the apostles by the high priest: (1), That they had disobeyed the decree; (2), That they intended to bring the blood of Jesus upon them. As to the first, it was a sufficient answer that God must be obeyed rather than man. (See on Acts iv. 19.)[1] As to the second, note, (*a*), That the rulers had already imprecated the blood of Jesus upon themselves and their children (Matt. xxvii. 25), an imprecation sure to be fulfilled (Matt. xxiii. 35; 1 Thess. ii. 16), and actually fulfilled, as we know from Josephus and from the whole history of the Jews; (*b*), The preaching of the apostles was, in great part, the means of bringing the blood of Jesus upon the Jews by exasperating their enmity. The people are, at this juncture, on the side of the apostles, and against their rulers (verse 26); but, after the preaching of Stephen, they also become enemies, and provoke the vengeance of God. (*c*), But it was false to say that the apostles "intended" this result. They labored to avert the doom by laboring for the salvation of those who had crucified the Messiah. (*d*), The Lord knows how to fill the minds of his enemies with fear.

Vs. 30, 31. Note the contrast, in which Peter delights, between the treatment which his Master received from man and the treatment which he received from God: (*a*), He was ex-

[1] Socrates, in his defence, said to his judges, "*πεισομαι δὲ μαλλον ἢ ὑμιν.*" (Plato, *Apol.*, 29 D.)

alted to be a *Saviour;* (*b*), He bestows salvation as a prince[1] or king, having *procured* it as a priest by his sacrifice. The Holy Ghost was given him as the reward of his sacrifice and humiliation, in order to be shed forth upon his redeemed. (Acts ii. 33; compare John vii. 39.) (*c*), Salvation consists of two things, *repentance* and *remission of sins.* "Repentance" includes the whole work of the Holy Ghost *in* us, the entire transformation of our whole nature, beginning in our regeneration, and implying, while we are in the body, a constant sorrowing for sin and turning away from it. (See on Acts ii. 38, *supra.*) "Remission of sins" includes justification and all that concerns the change in our relations to God and his law, as the grace of "adoption." It includes all that creates our *title* to the inheritance, as repentance includes all that constitutes our fitness to enjoy it, and, therefore, the evidence of our title. (Compare Matt. xxv. 34–36; 1 John iii. 14; Rev. xxii. 14.) (*d*), This salvation is bestowed by Jesus—not the power or capacity to be saved, but salvation itself; not the power to repent, but repentance itself. He *gives* repentance and remission of sins. (*e*), It is *given* to Israel, the elect of God. (See 1 Chron. xvi. 13; Psalm cv. 6; Isa. xliii. 20; xlv. 4.) It is offered to all the children of men who hear the gospel. (Isa. lv. 1; Matt. xi. 28; Rev. xxii. 18.)

Vs. 32. Proof that Jesus has been exalted thus to be a Saviour: (*a*), Testimony of the apostles, who are witnesses of Christ's resurrection and of his ascension into heaven, and were commissioned to testify that he had been exalted for this purpose; (b), Testimony of the Holy Ghost in the form of miracles, which attested the commission of the apostles, and the reality of the gift of "repentance unto life." (Compare Acts x. 36–48.) No rational account can be given of the

[1] Compare Acts iii. 15; Heb. ii. 10; xii. 2, where the same Greek word (ἀρχηγος) is used.

change in the bearing of the apostles after Pentecost, and of the change in Saul of Tarsus, if the reality of a special, direct and supernatural divine power be denied. Either deny that this Book of the Acts is history at all, or acknowledge the testimony of the Holy Ghost to the reality of the resurrection of Christ, and to the reality of repentance and remission of sins.

Note that the Spirit is here said to be given "to them that obey him." It is not pertinent here to raise the objection that men must have the Spirit in order truly to obey God. The apostle is speaking of those visible gifts of the Spirit which were given to the disciples of that age as evidence that they had obeyed, had repentance and remission of sins. The doctrine is different from that in Rom. viii. 16; Gal. iv. 6; 1 John iii. 24.

Vs. 33. "*Cut to the heart*" denotes, probably, a mixture of conscious guilt with revengeful wrath. Compare Acts vii. 54 for the same word, and for another, Acts ii. 37. "*Took counsel.*" Formed a plan or purpose.

Vs. 33–40. The argument of Gamaliel is to be considered as an argument *ad hominum*. It had its effect, whether sound or not. It does not seem to be sound; but the narrative is not responsible for its soundness, but only for a true report of it. Gamaliel was a famous scribe, or doctor of the law, of high character, and with a mind liberalized by Gentile learning; most famous as the teacher of Saul of Tarsus. Without dreaming of such a purpose or result, he was fashioning Paul the apostle—like the eagle furnishing a feather for the arrow by which itself was to be brought to the earth. The apparent discrepancies between Gamaliel's facts and the accounts in Josephus have been made the ground of objection to Luke's history, very absurdly. For even if no methods of reconciliation had been proposed—methods altogether reasonable—still we should have the right to say: (*a*), That they are *Gamaliel's* facts, not *Luke's*. Luke is only the

reporter of the speech, and was not bound to perform the office which is often performed by modern reporters, that of improving the speech; (*b*), Even if the facts were Luke's, and did not agree with those of Josephus, why should the infidel require us to reconcile Luke with Josephus? Discounting the question of inspiration, Luke is at least as credible a historian as Josephus, and we have as much reason for requiring the infidel to reconcile Josephus with Luke as he for requiring us to reconcile Luke with Josephus.

As to Gamaliel's argument—how could the do-nothing policy he advises be recommended by the examples of Theudas and Judas of Galilee? The enterprises of both came to nought, not by being let alone, but by force being brought against them. Again, so shrewd a man could hardly lay down the general proposition that the civil magistrate should put down no disturbance by the strong arm, and the rulers of the church no offences by discipline, upon the ground that all evil, having God against it, must ultimately fail. This would make all government superfluous. The whole effectiveness of Gamaliel's argument lay in its being adapted to those who did not know what to do. See verse 24, and compare Acts iv. 13–16. Gamaliel's point is—if you know not what to do, do nothing.

As to Gamaliel's own state of mind, verse 39 seems to indicate that he had some misgiving that to oppose the apostles might be fighting against God. [Compare the Greek of verse 39 with that of verse 38. In verse 38 ἐὰν with the subjunctive; in verse 39 εἰ with the indicative mood. The first form, according to the grammarians (Webster's *Syntax of the New Testament*), expressing uncertainty, with some small amount of probability—uncertainty with the prospect of decision. Εἰ with the indicative expressing possibility without the expression of uncertainty. If in this last form αν was used in the *apodosis* as well as εἰ in the *protasis*, the implication would be that the condition was unfulfilled; *i. e.*, that the thing was

not of God. (Compare Luke vii. 39.) But Gamaliel does not go that far.]

Vs. 40. Notice the impotent rage and malice of the Sanhedrim: scourging the apostles.

Vs. 41. The joy of the apostles in being permitted to suffer disgrace for the name of their Master. Here an implied declaration that "the name" of Jesus sustains the same relation to the Christian church which the name of Jehovah did to the Jewish. Compare Lev. xxiv. 11, 16 for the use of the absolute expression of "the name." See Revised Version of the New Testament on verse 41, and above on chapter iv. 7.

Vs. 42. The revision here is better than the Authorized Version.

CHAPTER VI.

XIII. INSTITUTION OF DEACONS. THE SECOND GREAT INTERNAL TROUBLE. THE FIRST DISCUSSION WITHIN THE CHURCH. (VERSES 1–7.)

Now in these days, when the number of the disciples was 1
multiplying, there arose a murmuring of the Grecian Jews
against the Hebrews, because their widows were neglected in
the daily ministration. And the twelve called the multitude 2
of the disciples unto them, and said, It is not fit that we
should forsake the word of God, and serve tables. Look ye 3
out therefore, brethren, from among you seven men of good
report, full of the Spirit and of wisdom, whom we may ap-
point over this business. But we will continue stedfastly 4
in prayer, and in the ministry of the word. And the saying 5
pleased the whole multitude: and they chose Stephen, a man
full of faith and of the Holy Spirit, and Philip, and Procho-
rus, and Nicanor, and Timon, and Parmenas, and Nicolas a
proselyte of Antioch: whom they set before the apostles: and 6
when they had prayed, they laid their hands on them.
And the word of God increased; and the number of the disci- 7
ples multiplied in Jerusalem exceedingly; and a great company
of the priests were obedient to the faith.

Vs. 1–7. Note here, (*a*), Another danger from within and growing like the last (chapter v. 1 ff.) out of the communion

of the saints in their substance. (*b*), No longer an individual difficulty, but one growing out of the difference of language and country. If *this* difficulty cannot be settled in a church confined to a single nationality and a single city, what may be expected when the church embraces all nations? (*c*), The insufficiency of the apostolic office to meet it, and the necessity of a new provision. (Compare the rise of the Aaronic priesthood, of the prophetical order, of the kingdom in the Old Testament.) The church is developed as an organism; its organs are germinally in it from the beginning, but they appear gradually as they are wanted. Note, however, that *this* development takes place under the direction of the apostles, men inspired of the Holy Ghost; and, therefore, ceases with the age of the apostles. The post-apostolic church may not invent offices and ordinances for itself. The remedy is found in and furnished by the church itself—"look ye out."[1] (*d*), The happy result: the word grew, and even the order of priests furnished recruits for the church. The greatest result was the ministry of Stephen, who, in all probability, was brought to take the stand he did by the discharge of his functions as deacon, and that in two ways: (1), By the increase of personal grace; (2), By being brought more into contact with the people than the apostles had been. Hence, we find the people changing and becoming hostile, like their rulers.

Vs. 1. "*When the number . . multiplied.*" In this world things are sadly "out of joint." Even the multiplication of Christ's disciples is attended with peril to the church. *Grecians* means Jews of the dispersion who spoke Greek in contradistinction from the Jews who dwelt in Palestine and spoke the Aramaic (Syro-Chaldaic) language, which is here called, by implication, the Hebrew, though that tongue ceased to be

[1] Note the bearing of this upon the question whether the church may not take the initiative in calling a man to the ministry of the word as well as to that of ruling and distributing.

vernacular after the captivity. The Jews who spoke Greek are in the English version called "Grecians,"[1] to distinguish them from the Gentile, or proper Greeks. Compare 2 Cor. xi. 22, where "Israelite" equals son of Israel, or Jacob; "Hebrew" equals *Aramæan*, as distinguished from a *Hellenistic* Israelite. Paul was a Grecian as to his place of birth, and spoke Greek; but he was an *Aramæan* as to his theological type. (See Conybeare and Howson's *St. Paul*, chapter i.) The "Grecians" were naturally less favored than the "Hebrews" in the daily "ministrations," whether of money or victuals. (See Acts iv. 35.) We know not how this distribution was made. It was under the general supervision and control of the apostles, without doubt (see Acts iv. 35, above), but it is not at all likely that they were the actual distributors, as it would have interfered with their proper work. (See verses 2, 4.) It may have been done by *Hebrew* officers appointed or recognized by the apostles, or by persons informally requested to perform the merely ministerial function. At any rate, it was very imperfectly done.

Vs. 2. The apostles do not decide the matter and prescribe the remedy by naked authority. They might have said to the mass of disciples, You have gotten into trouble among yourselves, and this shows that you are unfit to be trusted; we, therefore, will take the business into our own hands and order it all without your consent or coöperation. No! they call the mass (*πληθος*) together, and tell them that they (the apostles) cannot do what is to be done, because it would involve their leaving the word of God, which is their proper work; that "the serving of tables"[2] is incompatible with the serving of the word;[3] that, moreover, they intend to stick to their work, to continue and persevere (*προσκαρτερήσομεν*, verse 4) in

[1] Corresponding to *Ἑλληνισται*; "Greek" corresponding to *Ἑλληνες*.

[2] *διακονεῖν τραπέζαις* (verse 2).

[3] This seems to imply that they had never left the word to act as distributors or deacons.

the service of the word, whatever comes of it; that they (the people) must choose men to attend to the matter, and when they shall have thus exercised their choice the apostles will confirm their act by formally constituting the chosen over the business, or, as we say, "ordaining" them to the work. As a guide for the people in making a choice, the apostles state what the qualifications[1] of the person ought to be.

Vs. 5. The proposal of the apostles pleased "the whole mass"; and they proceeded to the ballot, and seven men were chosen, all of them "Grecians," if we are to judge by their names. They were intended to silence the murmuring of the "Grecians." But how about the "Hebrews"? They must have had their deacons already, else the appointment of the seven Grecians would soon have given rise to a murmuring of the Hebrews against the Grecians. It would seem, then, that this is not the record of the *origin* of the deacon's office; there must have been some such office in the synagogue, and the deacon, like the elder, passed over into the church without special notice of the transaction.

Special interest attaches to the first and last of these names; to Stephen on account of his subsequent history; to Nicolas of Antioch on account of his identification, without one particle of evidence, except the similarity of name, with the founder of the "Nicolaitans." (Rev. ii. 6, 15.) This tradition is grossly unjust to the deacon Nicolas. [The Nicolaitans were no doubt the same as the "Balaamites," both names having the same meaning. See Hengstenberg on the *Revelation*, and Trench on the *Epistles to the Seven Churches*.]

[1] As to these qualifications, compare with verse 3 the passage in 1 Tim. iii. 8 ff. This last gives the permanent rule. In the early stage of the apostolic church, when the charisms were lavishly bestowed, the qualifications of deacons were *relatively* high; in the later they are not so high, but are still relatively as high. This is an important consideration. If the qualifications in this chapter are insisted on *now*, it will be hard to find men fit for the office. In verse 5 it is of Stephen *only* it is said that he was "full of faith and of the Holy Ghost."

Vs. 6. The first instance of what we now call "ordination," the solemn recognition of the call of a man to office in the church, by imposition of hands and prayer. The order seems to be: (1), The call of the Holy Spirit manifested in the gifts he has bestowed; (2), The recognition of this call by the people in choosing the persons thus qualified by the Spirit; (3), The recognition by the apostles of the same call through "ordination." Dr. Alexander (*Commentary, in loc.*) says that the imposition of hands in this case denoted "not only the delegation of authority, but also the collation of the spiritual gifts required for its exercise." There is no evidence that any gifts were conferred to qualify for office. The gifts, according to verse 3, had been conferred before, and were a guide to the electors in making a choice. But if there *was* a bestowal of gifts in this case, it would be no rule for modern ordinations. The power of bestowing gifts was peculiar to the apostles and ceased with them. There were three kinds of *charisms* in the apostolic church: (1), Miracles; (2), For exercising office; (3), Saving graces, such as faith, repentance, etc. The apostles had the power of conferring the *first* certainly (Acts viii. 17; xix. 6, and compare Acts x. 44–46); the *second* perhaps (2 Tim. i. 6; compare 1 Tim. iv. 14); the *third* not at all. Further, Dr. Alexander seems to recognize as valid the distinction between ordination to *office* and ordination to *work*. The New Testament does not recognize this distinction. Every office is an *officium;* it implies the doing of some business or duty. (See Acts xiii. 2, 3.) On this subject of ordination and the false papal and prelatical view of it, see my article on "Apostolical Succession"[1] in the *Southern Presbyterian Review* for July, 1872, and "Prelacy a Blunder," by Dr. Dabney, in the same *Review* for January, 1876; *Theology*, pp. 748 ff.

Note here the importance of the voice of the people in the

[1] Republished also in the *Ecclesiology*.

choice of church officers. (See the article above referred to, *Southern Presbyterian Review*, July, 1872.) Note again, that these deacons acted for the whole church in Jerusalem under the direction of the apostles, who governed the whole church. How, then, can it be said that the deacon is a *congregational* officer only? Why may not all our courts use deacons?

Note once more the connection between the deacon's office and the communion of saints. In this respect it surpasses even the elder's office. In a dead church, where the members exhibit no fellowship in the matter of their worldly goods, the deacon would have nothing to do. Note finally, that this is an adequate expression of the deacon's office. He is not a preacher or a ruler, but the custodian and distributor of the substance contributed by the people of God, the organ of their communion in this kind.

Vs. 7. "*The word of God increased*," etc. Under all circumstances the kingdom of God advances, amidst the utmost harmony (Acts ii. 47), in spite of great sins and scandals (Acts v. 12, 14), in spite of persecutions (Acts iv. 31 ff.; v. 41, 42), in spite of murmuring and heart-burnings (Acts vi. 7). The word "grew" in several senses: (*a*), There were additional revelations as to the form and organization of the church, of which we have just had an instance. (*b*), It was more vigorously practiced and more extensively diffused. (*c*), It grew in the sense of the multiplication of the plants, of which it was the seed. (Compare the parables of the "sower" and of the "wheat and tares.") In the one we have the word as seed; in the other as embodied in the plants which spring from it. (*d*), It grew in that these plants grew, unfolding more and more what was contained in the germ. (2 Peter iii. 18.) The power of this revival is proved by the great number of "*priests*" that became obedient to the faith (faith here used in the sense of that which is believed, the gospel).

XIV. STEPHEN, THE FIRST MARTYR. (VERSES 8–15.)

And Stephen, full of grace and power, wrought great wonders 8
and signs among the people. But there arose certain of them 9
that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they 10
were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have 11
heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the 12
scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, This 13
man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth 14
shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fast- 15
ening their eyes on him, saw his face as it had been the face of an angel.

Vs. 8. The conspicuous position of Stephen due to his *faith*, as well as to the sovereignty of God.

Vs. 9. The most probable supposition is that there was but one synagogue, that of the Libertines, Cyrenians, and Alexandrians. Connected with them were certain Jews of Cilicia[1] and Asia.[2] (Compare Acts xxi. 27; xxiv. 18.) Note that these people who began this dispute with Stephen were Hellenists ("Grecians") like himself, and that the opposition now comes from the *people*, as well as from the rulers. Perhaps the gospel had made such progress that the best portion of this synagogue, as of the others in the city, had become Christian, leaving only a fanatical residuum; and this synagogue (of which Saul may have been one of the members) was perhaps the headquarters of fanatical Judaism.

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[1] *Cilicia.* Saul's province, which may account for his being present at the stoning. (Acts vii. 58.)

[2] *Asia* throughout this book denotes "Proconsular Asia," a narrow strip of "Asia Minor" on the Ægean Sea, embracing Mysia, Lydia, Caria, and Lycia, and part of Phrygia. In Homer's time, Asia seems to have been limited to a small district near Ephesus.

Vs. 10. Silenced, but not convinced, and, therefore, resorting to arguments of another kind, following their father Cain, or rather Cain's father (John viii. 44; 1 John iii. 12–15), violence and lies.

Vs. 11–14. To speak "blasphemous" words, etc., is to revile Moses and God. This was a foul slander; and yet, like most cases of slander, had, no doubt, some color of plausibility in something that Stephen *did* say. *What*, we may judge from the like history of Paul. (Acts xxi. 28.) Stephen saw, and saw before any of the apostles (as far as appears), that the Gentiles were to be brought into the kingdom of God as Gentiles, and that the Mosaic law, so far as it was given to the Jews as Jews, was to cease, that the temple and all its rites were to pass away as shadows, the substance, Christ, having come. The whole doctrine was involved in Jesus' saying at the beginning of his ministry (John ii. 19), but was now beginning to be developed through the ministry of Stephen, and was afterwards fully developed through the ministry of Paul. There, no doubt, was an *internal* connection, as well as an *external*, between Stephen's ministry and the conversion and ministry of Saul of Tarsus. Augustin said, "if Stephen had not prayed, we should have not had Paul," and the saying is true in a more comprehensive sense than that in which it is usually understood. It is not a little remarkable that a deacon and not an apostle should have been chosen as the organ of this great development in the divine plan.

Vs. 15. Compare Ex. xxxiii. 18–23; xxxiv. 5, 6, 7, 29–35; 2 Cor. iii. 13–18; 1 John iii. 2; Phil. iii. 21. The glory on Stephen's face[1] was not superficial and fading, as that of Moses was, but was the result, no doubt, of the transfiguration of the soul within, like the glory in which Moses appeared

[1] "The face of an angel" is, of course, a figurative expression to denote a face of glory and beauty. (Compare Matt. xxii. 30; Mark xii. 25; 2 Cor. xi. 14; Gal. iv. 14; Matt. xxviii. 2–4.)

on the Mount of Transfiguration (Matt. xvii. 3; Luke ix. 30, 31), though in a lower degree, and like the glory which has appeared on the faces of dying saints since. The union of soul and body is more intimate than we are able to conceive. To a certain extent, the expression of the face, and even its features, is changed by the regeneration and sanctification of the soul. All ugliness of the body is the result of sin, and the body of every redeemed man shall at last be perfect in beauty, and yet the beauty shall be as various in the redeemed as their individuality. In the case of Stephen was given a foretaste of the coming glory. It may also be regarded as a symbol of the difference between the dispensation which he represented and that of which Moses was the representative; the one having a glory internal, essential, and permanent; the other, a glory external, accidental, and transitory. (2 Cor. iii. 13–18.) It was a visible sign, therefore, to the Jewish council, that God was on Stephen's side in the controversy,[1] that Jesus *would* "destroy that place and change the customs which Moses delivered."

CHAPTER VII.

XV. STEPHEN'S DEFENCE BEFORE THE SANHEDRIM. (VERSES 1–60.)

And the high priest said, Are these things so? And he said, 1
Brethren and fathers, hearken. The God of glory appeared 2
unto our father Abraham, when he was in Mesopotamia, before he
dwelt in Haran, and said unto him, Get thee out of thy land, 3
and from thy kindred, and come into the land which I shall 4
shew thee. Then came he out of the land of the Chaldæans,
and dwelt in Haran: and from thence, when his father was
dead, God removed him into this land, wherein ye now dwell:
and he gave him none inheritance in it, no, not so much as to 5
set his foot on: and he promised that he would give it to him in
possession, and to his seed after him, when as yet he had no

[1] Stephen had been accused of blaspheming Moses; God vindicates him by making his face glorious, as he had made the face of Moses.

child. And God spake on this wise, that his seed should so-
journ in a strange land, and that they should bring them into
bondage, and entreat them evil, four hundred years. And the
nation to which they shall be in bondage will I judge, said
God: and after that shall they come forth, and serve me in this
place. And he gave him the covenant of circumcision: and so
Abraham begat Isaac, and circumcised him the eighth day; and
Isaac begat Jacob, and Jacob the twelve patriarchs. And the
patriarchs, moved with jealousy against Joseph, sold him into
Egypt: and God was with him, and delivered him out of all his
afflictions, and gave him favour and wisdom before Pharaoh
king of Egypt; and he made him governor over Egypt and all his
house. Now there came a famine over all Egypt and Canaan,
and great affliction: and our fathers found no sustenance. But
when Jacob heard that there was corn in Egypt, he sent forth
our fathers the first time. And at the second time Joseph was
made known to his brethren; and Joseph's race became manifest
unto Pharaoh. And Joseph sent, and called to him Jacob his
father, and all his kindred, threescore and fifteen souls. And Jacob
went down into Egypt; and he died, himself, and our fathers; and
they were carried over unto Shechem, and laid in the tomb that
Abraham bought for a price in silver of the sons of Hamor in
Shechem. But as the time of the promise drew nigh, which
God vouchsafed unto Abraham, the people grew and multiplied
in Egypt, till there arose another king over Egypt, which knew
not Joseph. The same dealt subtilly with our race, and evil
entreated our fathers, that they should cast out their babes to
the end they might not live. At which season Moses was born,
and was exceeding fair; and he was nourished three months in
his father's house: and when he was cast out, Pharaoh's daughter
took him up, and nourished him for her own son. And Moses
was instructed in all the wisdom of the Egyptians; and he was
mighty in his words and works. But when he was well-nigh
forty years old, it came into his heart to visit his brethren the
children of Israel. And seeing one of them suffer wrong, he
defended him, and avenged him that was oppressed, smiting the
Egyptian: and he supposed that his brethren understood how
that God by his hand was giving them deliverance; but they
understood not. And the day following he appeared unto them
as they strove, and would have set them at one again, saying,
Sirs, ye are brethren; why do ye wrong one to another? But
he that did his neighbour wrong thrust him away, saying, Who
made thee a ruler and a judge over us? Wouldest thou kill me,
as thou killedst the Egyptian yesterday? And Moses fled at
this saying, and became a sojourner in the land of Midian,

where he begat two sons. And when forty years were fulfilled, 30
an angel appeared to him in the wilderness of mount Sinai, in
a flame of fire in a bush. And when Moses saw it, he wondered 31
at the sight: and as he drew near to behold, there came a voice
of the Lord, I am the God of thy fathers, the God of Abraham, 32
and of Isaac, and of Jacob. And Moses trembled, and durst
not behold. And the Lord said unto him, Loose the shoes from 33
thy feet: for the place whereon thou standest is holy ground.
I have surely seen the affliction of my people which is in Egypt, 34
and have heard their groaning, and I am come down to deliver
them: and now come, I will send thee into Egypt. This Moses 35
whom they refused, saying, Who made thee a ruler and a judge?
him hath God sent to be both a ruler and a deliverer with the
hand of the angel which appeared to him in the bush. This man 36
led them forth, having wrought wonders and signs in Egypt, and
in the Red sea, and in the wilderness forty years. This is that 37
Moses, which said unto the children of Israel, A prophet shall
God raise up unto you from among your brethren, like unto me.
This is he that was in the church in the wilderness with the 38
angel which spake to him in the mount Sinai, and with our
fathers: who received living oracles to give unto us: to whom 39
our fathers would not be obedient, but thrust him from them,
and turned back in their hearts unto Egypt, saying unto Aaron,
Make us gods which shall go before us: for as for this Moses, 40
which led us forth out of the land of Egypt, we wot not what is
become of him. And they made a calf in those days, and 41
brought a sacrifice unto the idol, and rejoiced in the works of
their hands. But God turned, and gave them up to serve the 42
host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch, 43
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testimony in the wilder- 44
ness, even as he appointed who spake unto Moses, that he should
make it according to the figure that he had seen Which also 45
our fathers, in their turn, brought in with Joshua when they
entered on the possession of the nations, which God thrust out
before the face of our fathers, unto the days of David; who 46
found favour in the sight of God, and asked to find a habita-
tion for the God of Jacob. But Solomon built him a house. 47
Howbeit the Most High dwelleth not in houses made with 48
hands; as saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?
51 Ye stiffnecked and uncircumcised in heart and ears, ye do
always resist the Holy Ghost: as your fathers did, so do ye.
52 Which of the prophets did not your fathers persecute? and
they killed them which shewed before of the coming of the
Righteous One; of whom ye have now become betrayers and
53 murderers; ye who received the law as it was ordained by
angels, and kept it not.
54 Now when they heard these things, they were cut to the
55 heart, and they gnashed on him with their teeth. But he, being
full of the Holy Ghost, looked up stedfastly into heaven, and
56 saw the glory of God, and Jesus standing on the right hand of
God, and said, Behold, I see the heavens opened, and the Son
57 of man standing on the right hand of God. But they cried out
with a loud voice, and stopped their ears, and rushed upon him
58 with one accord; and they cast him out of the city, and stoned
him: and the witnesses laid down their garments at the feet of
59 a young man named Saul. And they stoned Stephen, calling
60 upon the Lord, and saying, Lord Jesus, receive my spirit. And
he kneeled down, and cried with a loud voice, Lord, lay not this
sin to their charge. And when he had said this, he fell asleep.

The Sanhedrim were now in a more favorable condition for gratifying their malice against the gospel than they were when dealing with the apostles. (*a*), They had the *people* on their side, and had no need to fear. (Compare Acts v. 13, 26.) (*b*), The crime alleged against Stephen was more easily shown to deserve death. Stephen seems to have known how the matter would end (verse 51, 52); "but instead of being dismayed, the steadfastness of his inward peace, the certainty of victory and joy, were so strong and mighty in him that his face shone as the face of an angel."

Great difficulty has been felt as to Stephen's speech or defence. The following remarks may not be without weight: 1. Whatever the judgment of the logician or the rhetorician may be as to the structure and method of the speech, it is certain that it was an *effective* speech, which cannot be said

of many a composition which conforms to the rules of both sciences. 2. There is a method which *feeling* instinctively adopts, which is much better suited to accomplish its ends than any rules devised by the mere intellect would be. It was said of the eloquence of the elder Pitt, that it was like the firing of a cannon: the ball was seen to hit the mark, though its transit from the mouth of the cannon to the mark could not be followed or discerned. 3. This discourse is an argument from *history*, in which certain salient and significant facts are mentioned, from each of which an obvious inference might be made bearing on the main point, and having a cumulative effect. We can all understand that an argument of this sort is, in some circumstances, the most effective that can be made. Suppose that Washington had been accused in the close of his life of a want of patriotism. The most effective reply to such a charge would have been the recital of his history. Compare Paul's defences in this respect. 4. In this case, the effect was greatly heightened by the talismanic influence of *names*. There is a passage in one of the Greek tragedies which is said to have produced a tempest of enthusiasm whenever it was recited to a Greek audience; yet it is only a catalogue of names. But to the Greek each name was a talisman. So, I suppose, the "Catalogue of Ships" in the Iliad, which not only school-boys have found to be a *bore*, was to the Greek one of the most stirring passages in the poem. So also Milton's account of the pagan divinities in *Paradise Lost* is as frequently quoted by scholars as any other passage, on account of the academic associations they awaken.[1] 5. The scope and design of the speech (as gathered from the charge brought against him and from the conclusion of the speech itself) is evidently to show, (*a*), That he was not an enemy of Moses and an apostate from the law, but a true adherent of both (compare

[1] On the influence of *words* on the passions (see Burke's *Essay on the Sublime and Beautiful*, Part 5, sec. 7. (London edition, 1854, pp. 178 ff.)

here again the position of Paul in his defences); (*b*), As necessarily implied in this, that the rulers who were judging him were the real enemies of Moses and apostates from the law. They were like their fathers who sold Joseph into Egypt; who resisted Moses and rejected him; who provoked God in the wilderness and worshipped idols there; who finally, by their apostasies, compelled God to deliver them into the hands of their enemies; in short, that they had received the law at the hands of angels and had not kept it; and that their treatment of him (Stephen) came from the same source as the persecution of the prophets and the killing of their own Messiah.

There are incidental points made in the history, but all bearing upon these two great ends: the defence of Stephen and the condemnation of his judges. The true position, indeed, of Stephen and of Paul, in similar circumstances afterwards, is that of a *judge*, not of a criminal at the bar of God, who, by the mouth of his servants, judges and condemns the sinners, Felix, the Sanhedrim, etc.

The difficulties of the speech. Note, (*a*), That these difficulties do not seem to have impressed Stephen's enemies, familiar as they must have been with the history he was handling. If he had been the ignoramus which some take him to be, his words could not have had the effect they had. (*b*), When a body of writings is in constant use and constantly quoted, it is very natural that a shorthand method of referring to or citing them should arise. A clause or word from one context might be combined with a word or clause from another without danger of misapprehension or confusion to those who were familiar with the records, and yet be apparently confused to those who were uninitiated. (Compare verse 7 with Gen. xv. 13–16 and Exodus iii. 12; verse 43 with Amos v. 27 and 2 Kings xvii. 6. Compare also Gen. xxiii. 19; l. 13, with xxxiii. 19 and Joshua xxiv. 32. Bengel's sermon on verse 16; Ayre's *Treasury of Bible Knowledge*,

under "Stephen"; Turretin, Loc. 2, Q. 5, Par. 28. Compare also Num. xxvi. 10; Ps. cvi. 17.) Korah does not seem to have been "swallowed up," but "devoured" by fire. (*c*), Even if Stephen did not speak under that influence which we call "inspiration," it is violently improbable that he should have committed the alleged blunders; and the more the number of the blunders is magnified, the greater the improbability. (*d*), If his inspiration be denied on account of difficulties of this sort, what shall we say of the discrepancies between the Books of Kings and Chronicles, and of the Saviour's acceptance of those books as parts of the word of God? (*e*), Why were these difficulties retained in the record? They lie on the very surface. Luke does not seem to have feared any damage to Stephen's reputation by leaving them there.

One or two general remarks may be made in regard to difficulties of this sort and of other sorts in the Bible: (*a*), The force of the infidel's objection lies in the apparent *contradiction*. If, therefore, any solution can be proposed to show that there is no contradiction necessarily, the objection is dissolved, whether the true historical solution has been found or not. (*b*), If no solution can be proposed, or if the solution be far-fetched and improbable, it is better and more reasonable to fall back on the overwhelming proofs of inspiration by which the records are authenticated, and to regard the difficulties as trials of our faith, just as in scientific investigations facts which seem contrary to a theory otherwise fully sustained are reserved for future explanation by further light. (*c*), All difficulties of this sort are difficulties to the understanding only, and are not to be compared to those which arise in the course of Christian experience. (See the noble passage of Dr. R. J. Breckenridge in *The Presbyterial Critic*, Vol. II., p. 305; "*Objective*" *Theology*, p. 522: "We often speak of the difficulties," etc. See John vi. 66–69; Matt. xiii. 10–17.) Contact and communion with Christ are, after all, the only safeguards against infidelity.

Vs. 2. "*God of glory.*" In reference to the charge of *blasphemy against God.* (Acts vi. 11.) Verses 1–17 notice the changes (Acts vi. 14) in the condition of the people in times past. Verses 30–33 show that the holiness of *places* (see Acts vi. 13) depends upon the manifestations of God; and these depend, in turn, upon God's will. (Compare verses 48, 49, below.)

Vs. 37 is an answer to the charge of speaking "against the *law.*" Moses himself foretells a prophet who is to supersede him. They are the true followers of Moses, therefore, who hear the prophet whom Moses commanded them to hear. *They* "blaspheme" Moses who say that *he* only is to be heard after *that* prophet has come. Another salient point in Stephen's speech is the suggestion in several places (*e. g.*, in verses 9–13; 23–29; 35–41; 51–53) of the true reason why they rejected the Messiah, Jesus, namely, that they were "stiff-necked," etc. (verse 5), like their fathers, who rejected Joseph, Moses, and David. The fact that the generation of Stephen's own day rejected Jesus was no proof that he was not the Messiah, any more than the fact that the former generations rejected Joseph and Moses was a proof against their mission. The sin in each of these cases was aggravated by the circumstance that it was a God-appointed *Redeemer* who was rejected. (See, particularly, verse 35.) Verses 51–53 are not to be regarded as an "invective," but as a judicial sentence pronounced by Stephen in God's name. See Matthew x. 17–20, and compare Matthew xxiii. 13–39; and beware of ascribing unholy passion to the martyr. (Compare Acts xxiii. 3, below.) We may add that there is no evidence that the speech was abruptly broken off. Another circumstance worthy of note in the speech, concerning both Joseph and Moses, is an implied *dualism*, which may be regarded as *prophetic.* The brethren of Joseph did not know him on the first interview (verse 13), but did recognize him on the second. (Compare Zechariah xii. 10.) So, also, the people

did not understand, when Moses came to them the first time, that God was, by his hand, offering to deliver them (verse 25); but they did follow him the second time. (Compare Rom. xi. 25–32.)

One general influence from the *resumé* of the Old Testament history as given by Stephen is too important to be omitted. It is that the essence of human nature remains the same in all ages, amidst all the vicissitudes of external circumstances. By the "essence of human nature" I mean those faculties and powers which make him a *moral* agent and a *religious* being. There are traces of an *understanding* in the brutes; none of a moral sense. Hence, in all stages of civilization and of progress in mere knowledge, we find the same religious needs, the same divine provision for those needs, the same perverse preference, on the part of the majority of men, for their own inventions as against the way of God, the joyful acceptance, on the part of a few, of God's way.

(*a*), The same religious needs: a consciousness of guilt, a consciousness of pollution and degradation, a craving after a satisfying portion, after "a sun" and "a shield." (Ps. lxxxiv. 11.) Note, these needs do not spring from *ignorance* merely, any more than hunger and thirst of the body spring from ignorance, and, therefore, no increase of natural knowledge can remove them. All men are on a level here, of all times, countries, conditions, etc. They all hunger and thirst, and must go out of themselves for relief. No possible advance in science and the arts can antiquate hunger and thirst. (*b*), The same divine provision for these needs—*a Redeemer*—the living bread and the living water. Science has invented no substitute for bread and water, and could never have discovered them of itself. All the men of science in the world could not make a grain of wheat or a spring of water. They are no more able to do it now than in the time of Leucippus or of Democritus. God alone can do it. So with the spiritual bread and water. And if God alone can create the pro-

vision, he alone can inform us that he has done it. No amount of knowledge or culture could discover it. (*c*), The same perverse preference for man's way. The making of the calf by the Israelites (verse 41) is one of the most striking instances of this, and yet we have the practice palliated by a master-spirit of skepticism, amid the boasted illumination of the nineteenth century. "Goethe," says Eckermann (in Williams' *Miscellanies*, p. 23), "had received a cast of a piece of statuary. A model of Myron's cow, with her sucking calf, was sent to him by a young artist. 'Here,' said he, 'we have a subject of the highest sort—the nourishing principle which upholds the world, and pervades all nature, is brought before me by this beautiful symbol. This, and others of a like nature, I esteem the true symbols of the omnipotence of God.'" Williams adds: "Did pantheism rule the schools, we can easily see how idolatry, in its most brutish form, might be revived among the populace; and the ox-gods and onions —the gods of Egypt, at which even a Juvenal jeered—might, amid all our vaunted advance in knowledge,[1] receive again the worship of our scholars. Pantheism is the philosophy of Brahmanism with all its one hundred thousand graven images, from Gerushea with its elephant's head to Doonga with her necklace of human skulls. The men who had outgrown the Bible and found themselves wiser than their Redeemer, might, under the auspices of pantheism, return to the worship of Apis, and adore the gods of the dairy and the stall, as they stood chewing the cud or suckling their calves. Thus does the Lord take the wise in their own craftiness."

[1] See an extract from De Quincey in his *Life* by Masson (Morley Series, page 181), on the difference between the "literature of knowledge" and the "literature of power." A good steam-engine is properly superseded by a better. But one lovely pastoral valley is not superseded by another, nor a statue of Praxiteles by a statue of Michael Angelo. (See in Ticknor, Fields & Co.'s Ed., Boston, 1853, the volume entitled *Essays on the Poets*, pp. 149 ff.; in the edition of Black, Edinburgh, 1872, Vol. VIII., pp. 5 ff.)

I may add Auguste Comte, the great master of advanced thought, came to the conclusion at last, that *he* was the proper object of worship. If I had to choose between such a divinity and Apis, or even an onion, I should choose the latter, as being at least free from moral pollution.

Vs. 54. "*Cut to the heart.*" (Compare Acts ii. 37.) Difference between the conviction of the elect and the reprobate. (Compare 2 Cor. vii. 10.) Stephen had charged them with being "uncircumcised in *heart* and *ears*." (Verse 51.) The accusation is now justified. Their uncircumcised hearts were "sawn through" by a conviction of their mind and conscience, combined with pride, spite, and furious anger. They stopped their uncircumcised *ears* (verse 57) against his testimony. Note, again, the hatred of the world against God's saints *as such*. The Sanhedrim had observed the angelic expression (or preternatural radiance) upon Stephen's face. This helped to inflame their rage, for it was a revelation of God. We have here the contrast between the *human* nature and the *beastly* nature, which is so often presented to us in the Old Testament. (See Gen. iii. 15; Dan. vii. 1-14.) The martyr gazing on "the Son of man" (in whom the ideal of human nature has been gloriously realized) and changing into his image, more and more in love and meekness; and, on the other hand, the judges gnashing on him with their teeth like wild beasts. On the one hand, the spirit of a man that goeth upward; on the other, the spirit of a beast that goeth down to the earth. (Eccles. iii. 21.) So Stephen, filled with the Spirit, looks up to heaven; his enemies look downward to the earth. Stephen sees heaven opened; his enemies see nothing but the object of their hatred.

Vs. 55, 56. Stephen sees the "Son of man." This is the only place in the New Testament where this denomination is given to Jesus, except by himself. The use of it here compels us to think of Daniel vii. 13. Every case of true Christian martyrdom presents us with the same opposition between

the true kingdom of humanity (man with God, or God in man) and the kingdom of the beast (man without God, in the place of God, against God. See on Acts i. 2, above.)

"*Standing.*" I marvel that Calvin should have denied that there is any special significance in the *posture* here. His reasons are unworthy of so great an expounder of God's word. The "standing," here, undoubtedly denotes a readiness to help, an addressing himself to action in behalf of his servants, while sitting would imply only the possession of all authority and power.

Vs. 58, 59. Stoning was the mode prescribed in the law for inflicting capital punishment; and that the Sanhedrim desired to keep up, notwithstanding their fury, the form of a judicial proceeding is evident from the conduct of the witnesses. (Deut. xvii. 7.) Note on verses 59, 60, (*a*), That the martyr invokes Christ as God (compare on Acts ii. 21, 22). (*b*), That he commends his spirit to him, as Christ on the cross commended his to the Father, thus exercising one of the highest acts of faith and worship (compare Paul in 2 Tim. i. 12; iv. 6–8). (*c*), That he prays for his enemies, as his Master had prayed for his, thus exercising the highest act towards men. What a demonstration of being full of the Holy Ghost! (*d*), That he "fell asleep"[1] amidst a shower of stones. Sleep is a common figure for death among all nations; but in the New Testament it is never used of any but the *righteous.* The significance of this fact may be learned from 1 Thess. iv. 14: "For if we believe that Jesus died (*απεθανε*) and rose again, even so them also who *sleep* through (by means of, *δια του*) Jesus," etc. Jesus *died* (his death is never called a sleep), and through his death his people die not, but sleep. Sleep is, indeed, death's image, but it is not death. The soul is still within, and wakes the body by its own life. So the bodies of the saints will awake at the sound of the last trump by the

[1] Non obiit; obiit e vita, ad vitam evolavit.—*Epitaph on Fra Paolo Sarpi.*

Spirit within them, while the bodies of the wicked will be raised by a power exerted *ab extra*. Believers are united to Christ, both soul and body; and the separation of soul and body by death does not involve the separation of either soul or body from Christ. (See Shorter Catechism, Quest. 37.) Hence, in the full and proper sense the believer *never* dies. (John xi. 11, 13, 26.) The fifteenth chapter of First Corinthians says nothing about the resurrection of the wicked. It is exclusively concerned with the resurrection of those who have "fallen asleep in Jesus."

The first appearance of Saul. (See page 116 of these notes.)

CHAPTER VIII.

XVI. FIRST GENERAL PERSECUTION. THE GOSPEL AMONG THE SAMARITANS. THE FIRST FRUITS OF ETHIOPIA. (VS. 1–40.)

And Saul was consenting unto his death. 1

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apos- 2
tles. And devout men buried Stephen, and made great lamen- 3
tation over him. But Saul laid waste the church, entering into every house, and haling men and women, committed them to prison.

They therefore that were scattered abroad went about preach- 4
ing the word. And Philip went down to the city of Samaria, 5
and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by 6
Philip, when they heard, and saw the signs which he did. For 7
from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city. 8

But there was a certain man, Simon by name, which before- 9
time in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they 10
all gave heed, from the least to the greatest, saying, This man 11
is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them 12
with his sorceries. But when they believed Philip preaching

good tidings concerning the kingdom of God and the name of
13 Jesus Christ, they were baptized, both men and women. And
Simon also himself believed: and being baptized, he continued
with Philip: and beholding signs and great miracles wrought,
he was amazed.
14 Now when the apostles which were at Jerusalem heard that
Samaria had received the word of God, they sent unto them
15 Peter and John: who, when they were come down, prayed for
16 them, that they might receive the Holy Ghost: for as yet he
was fallen upon none of them: only they had been baptized
17 into the name of the Lord Jesus. Then laid they their hands
18 on them, and they received the Holy Ghost. Now when Simon
saw that through the laying on of the apostles' hands the Holy
19 Ghost was given, he offered them money, saying, Give me also
this power, that on whomsoever I lay my hands, he may receive
20 the Holy Ghost. But Peter said, Thy silver perish with thee,
because thou hast thought to obtain the gift of God with money.
21 Thou hast neither part nor lot in this matter: for thy heart is
22 not right before God. Repent therefore of this thy wickedness,
and pray the Lord, if perhaps the thought of thy heart shall be
23 forgiven thee. For I see that thou art in the gall of bitterness
24 and in the bond of iniquity. And Simon answered and said,
Pray ye for me to the Lord, that none of the things which ye
have spoken come upon me.
25 They therefore, when they had testified and spoken the word
of the Lord, returned to Jerusalem, and preached the gospel to
many villages of the Samaritans.
26 But an angel of the Lord spake unto Philip, saying, Arise,
and go toward the south unto the way that goeth down from
27 Jerusalem unto Gaza: the same is desert. And he arose and
went: and behold, a man of Ethiopia, a eunuch of great au-
thority under Candace, queen of the Ethiopians, who was over
all her treasure, who had come to Jerusalem for to worship;
28 and he was turning and sitting in his chariot, and was reading
29 the prophet Isaiah. And the Spirit said unto Philip, Go near,
30 and join thyself to this chariot. And Philip ran to him, and
heard him reading Isaiah the prophet, and said, Understandest
31 thou what thou readest? And he said, How can I, except some
one shall guide me? And he besought Philip to come up and
32 sit with him. Now the place of the scripture which he was
reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
33 In his humiliation his judgment was taken away:

His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of 34
whom speaketh the prophet this? of himself, or of some other?
And Philip opened his mouth, and beginning from this scrip- 35
ture, preached unto him Jesus. And as they went on the way, 36
they came unto a certain water; and the eunuch saith, Behold,
here is water; what doth hinder me to be baptized? And he 38
commanded the chariot to stand still: and they both went down
into the water, both Philip and the eunuch; and he baptized
him. And when they came up out of the water, the Spirit of 39
the Lord caught away Philip; and the eunuch saw him no
more, for he went on his way rejoicing. But Philip was found 40
at Azotus: and passing through he preached the gospel to all
the cities, till he came to Cæsarea.

Vs. 1. Saul was in *full accord* with the murderers of Stephen, not merely "consenting" to his death. (The Greek word occurs in Rom. i. 32, and is rendered "take pleasure," and in 1 Cor. vii. 12, 13, "be pleased"; Luke xi. 48, "allow," in the old version.)

Vs. 2. The taste of blood maddened the people as wild beasts. The word "church" has now the limitation "which was at Jerusalem," because there were other churches about to arise, and a note of distinction becomes necessary. Note the method of Providence in extending the gospel; a tempest of persecution scatters and spreads the seed. (Compare Acts i. 8.) Perhaps the disciples had forgotten the commission of the Saviour, and were now compelled to perform it. Many times since in the history of the church has compulsory exile contributed to the spread of the gospel. The famous Bishop Ulfilas was the scion of a captive Christian family of Cappadocia.

But why should the apostles remain at Jerusalem?[1]

[1] At this point Dr. Peck's manuscript on the Acts breaks abruptly off. The following "Notes" are taken from the interleaved Greek text of the Acts which he was accustomed to use in the class-room, and from loose sheets of paper found chiefly in that volume at his death.—ED.

NOTES.

Vs. 30. "*And Philip ran to him, and heard him reading Esaias the prophet, and said, Understandest thou what thou readest?*" Not the law, which could have no great attraction for a Gentile. The law forbade the reception of eunuchs into the church. (Deut. xxiii.) Isaiah predicted the removal of all such restrictions. (Isa. lvi. 3–5.) See, also, Jer. xxxviii. 7–13; xxxix. 16–18, for a striking parallel in which the "might of the promise triumphed over the letter of the law." The seventy, being scandalized at this, have left out the words "a man of the eunuchs" in Jer. xxxviii. 7 (in the Sept. xlv. 7). This story of the eunuch does not enter into or influence the current of the history. It is like the history of Melchisedec in the Old Testament, "a sign." Its full signification will probably be apprehended only when "Ethiopia shall stretch out her hands unto God." (See the whole of the interesting Section 15 in Baumgarten's *Apostolic History*.) Note, also, that this Cushite was a descendant of Ham, to whom only of the sons of Noah no spiritual promises were made. The descendants of Ham, therefore, were *furthest* off (compare Acts ii. 39) from the salvation of Israel. (Compare Acts i. 8.)

Vs. 32. This is from the LXX., which varies a good deal from the Hebrew. Alexander (on Isaiah, *in loc.*) thus translates from the Hebrew: "He was oppressed, and he humbled himself, and he will not open his mouth—as a lamb to the slaughter is brought, and as a sheep before its shearers is dumb—and he will not open his mouth. From distress and judgment he was taken; and in his generation who will think that he was cut off from the land of the living for the transgression of my people (as) a curse for them?"

Vs. 38. εἰς does not imply "into" necessarily, unless the verb has εἰς in composition also. (See John xx. 4; compare with verses 5, 6.)

Vs. 39. γαρ, "for," may, in English, be a particle "*essendi*" or a particle "*cognoscendi*." Thus, "The ground is wet, for

it rained last night," would be an instance of the former. The rain is the cause of the ground *being* wet. "It rained last night, for the ground is wet," would be an instance of the latter. The wetness of the ground is the cause of our *knowing* that it rained. So here, the meaning may be that the joy of the eunuch was the cause of his not seeing the evangelist (he was so absorbed in his joy as not to think of the instrument of his conversion); or it may mean that the eunuch's going on his way was the evidence of the absence of Philip (had Philip continued with him he would not have gone on his way). (Bengel, *in loc.*, gives another turn to it. "*Hoc ipso discessu confirmata est eunuchi fides.*" The sudden disappearance of Philip made it seem as if an angel from heaven had been sent to him.) As to the two senses of the causal particle above noticed, see annotations on *Bacon's Essays*, by Whately (Essay V.), who illustrates thus: "In *proving* a gun" it is loaded to the muzzle and fired, and bursts not. We say the gun is good, *for* it has been loaded to the muzzle, etc., and did not burst. Here is "an argument from a sign." We say the gun is good, *for* it has gone through such and such processes under a skillful metallurgist. Here is an argument from cause to effect.

CHAPTER IX.

XVII. SAUL'S MISSION TO DAMASCUS AND HIS CONVERSION; HIS LIFE IN DAMASCUS; HIS VISIT TO JERUSALEM AND SENDING TO TARSUS. (VERSES 1–30.)

But Saul, yet breathing threatening and slaughter against 1
the disciples of the Lord, went unto the high priest, and asked 2
of him letters to Damascus unto the synagogues, that if he
found any that were of the Way, whether men or women, he
might bring them bound to Jerusalem. And as he journeyed, 3
it came to pass that he drew nigh unto Damascus: and sud-
denly there shone round about him a light out of heaven: and 4
he fell upon the earth, and heard a voice saying unto him, Saul,

5 Saul, why persecutest thou me? And he said, Who art thou,
6 Lord? And he said, I am Jesus whom thou persecutest: but
rise, and enter into the city, and it shall be told thee what thou
7 must do. And the men that journeyed with him stood speech-
8 less, hearing the voice, but beholding no man. And Saul arose
from the earth; and when his eyes were opened, he saw no-
thing: and they led him by the hand, and brought him into
9 Damascus. And he was three days without sight, and did
neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ana-
nias; and the Lord said unto him in a vision, Ananias. And
11 he said, Behold, I am here, Lord. And the Lord said unto
him, Arise, and go to the street which is called Straight, and
inquire in the house of Judas for one named Saul, a man of
12 Tarsus: for behold, he prayeth; and he hath seen a man
named Ananias coming in, and laying his hands on him, that he
13 might receive his sight. But Ananias answered, Lord, I have
heard from many of this man, how much evil he did to thy
14 saints at Jerusalem: and here he hath authority from the chief
15 priests to bind all that call upon thy name. But the Lord said
unto him, Go thy way: for he is a chosen vessel unto me, to
bear my name before the Gentiles and kings, and the children
16 of Israel: for I will shew him how many things he must suffer
17 for my name's sake. And Ananias departed, and entered into
the house: and laying his hands on him said, Brother Saul, the
Lord, even Jesus, who appeared unto thee in the way which
thou camest, hath sent me, that thou mayest receive thy sight,
18 and be filled with the Holy Ghost. And straightway there fell
from his eyes as it were scales, and he received his sight; and
19 he arose and was baptized; and he took food and was strength-
ened.

And he was certain days with the disciples which were at
20 Damascus. And straightway in the synagogues he proclaimed
21 Jesus, that he is the Son of God. And all that heard him were
amazed, and said, Is not this he that in Jerusalem made havoc
of them which called on this name? and he had come hither for
this intent, that he might bring them bound before the chief
22 priests. But Saul increased the more in strength, and con-
founded the Jews which dwelt at Damascus, proving that this
is the Christ.
23 And when many days were fulfilled, the Jews took counsel
24 together to kill him: but their plot became known to Saul. And
they watched the gates also day and night, that they might kill
25 him; but his disciples took him by night, and let him down
through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join him- 26
self to the disciples: and they were all afraid of him, not believing that he was a disciple But Barnabas took him, and 27
brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jeru- 28
salem, preaching boldly in the name of the Lord: and he spake 29
and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him 30
down to Cæsarea, and sent him forth to Tarsus.

Vs. 9. During these "three days" Saul was in the "belly of hell," as Jonah was while in the fish's belly (Jonah ii. 2): (1), In the agony occasioned by conviction of sin (Rom. vii. 7–11); (2), In preparation to become the apostle to the *Gentiles*. Compare the history of Jonah, who, before the experience of those three days, could not be induced to preach to the Gentile Ninevites. A Jew, under any circumstances, needed some extraordinary providence to make him a missionary to the Gentiles. Compare Peter's experience in the tenth chapter of Acts. A still further preparation was needed for Paul as an apostle, like that which the twelve had in a three years' intercourse with Jesus. He was, therefore, sent into Arabia for three years (probably). Compare Luther in his cell and in the Wartburg; Calvin's exile from Geneva; Bunyan's imprisonment in Bedford jail, etc., etc.

Vs. 23. ἡμέραι ἱκαναὶ, "many days," "three years." (Gal. i. 18. Compare 1 Kings ii. 38, 39.) Contrast verse 19, ἡμέραι τινας. This verse 23 may note the time passed after Paul's *return* to Damascus, mentioned in Galatians i. 17. (Thomas Binnie.)

Vs. 26. This visit to Jerusalem took place after the journey to Arabia. (See Gal. i. 17, 18.) There is great doubt as to where this sojourn in Arabia is to be inserted in Luke's narrative, whether between verses 19 and 20, or even before verse 19; or between verses 25 and 26, or before verse 22. The last seems most probable. It may be further noted that

in First Kings ii. 38, compared with the next verse, "many days" are "three years." Note the difference in the account of Paul's preaching in verse 20 and verse 22. This falls in with the view that the visit to Arabia is to be put before verse 22. At first he simply proclaimed (εκηρυσσεν) Jesus as the Son of God (out of the personal conviction produced by the scene on the road); afterwards he proved (συμβιβαζων) from the Old Testament that Jesus was the Christ. (See on verse 23, above.)

XVIII. THE REST OF THE CHURCHES. PETER'S WORK OF HEALING AT LYDDA AND JOPPA, AND HIS STAY AT JOPPA. (VERSES 31–43.)

31 So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.
32 And it came to pass, as Peter went throughout all parts, he
33 came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed
34 eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed.
35 And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full
37 of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they
38 had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to
39 come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.
40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she
41 opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and
42 widows, he presented her alive. And it became known through-
43 out all Joppa: and many believed on the Lord. And it came to pass that he abode many days in Joppa with one Simon a tanner.

Vs. 31. Killen says (*Ancient Christian Church*, page 249, foot-note) that the true reading here is εκκλησια, in the singular, a reading supported by the most ancient manuscripts, including A B C; by the Vulgate and nearly all the ancient versions, including the old Syriac, Coptic, Sahidic, Ethiopian, Arabic of Erpenius, and Armenian; and by the most distinguished critics, such as Lachmann, Tischendorf, Alford, and Tregelles, etc. This was the reading, too, preferred by the revisers.

Vs. 32. *Lydda.* Lod in Old Testament (1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35), afterwards Diospolis. The article before Σαρον is a reproduction of the Hebrew "Hash-Sharon," the Sharon, like "the Downs" in English. Lydda was the town; Sharon the district in the neighborhood. (Smith's *Dictionary of the Bible*, *s. v.* "Saron," quoted by Lightfoot on *Revision of the New Testament*, page 108, London, 1871.)

CHAPTER X.

XIX. PETER DRIVEN BY DIVINE REVELATION AND PROVIDENCE TO THE RECEPTION OF GENTILES INTO THE CHURCH; OR CORNELIUS WARNED TO SEND FOR PETER. PETER PREPARED FOR THE VISIT. ARRIVAL OF THE MESSENGERS FROM CORNELIUS. PETER'S GOING WITH THEM TO CÆSAREA. THEIR RECEPTION BY CORNELIUS. PETER'S ADDRESS. OUTPOURING OF THE HOLY GHOST ON CORNELIUS AND HIS FRIENDS, AND THEIR RECEPTION INTO THE CHURCH. (VERSES 1–48.)

Now there was a certain man in Cæsarea, Cornelius by name, 1
a centurion of the band called the Italian band, a devout man,
and one that feared God with all his house, who gave much 2
alms to the people, and prayed to God alway. He saw in a 3
vision openly, as it were about the ninth hour of the day, an
angel of God coming in unto him, and saying to him, Cornelius.
And he, fastening his eyes upon him, and being affrighted, 4
said, What is it Lord? And he said unto him, Thy prayers and

thine alms are gone up for a memorial before God. And now
send men to Joppa, and fetch one Simon, who is surnamed
Peter: he lodgeth with one Simon a tanner, whose house is by
the sea side. And when the angel who spake unto him was
departed, he called two of his household-servants, and a devout
soldier of them that waited on him continually; and having
rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew
nigh unto the city, Peter went up upon the housetop to pray,
about the sixth hour: and he became hungry, and desired to
eat: but while they made ready, he fell into a trance; and he be-
holdeth the heaven opened, and a certain vessel descending, as
it were a great sheet, let down by four corners upon the earth:
wherein were all manner of fourfooted beasts and creeping
things of the earth and fowls of the heaven. And there came a
voice to him, Rise, Peter; kill and eat. But Peter said, Not so,
Lord; for I have never eaten anything that is common and
unclean. And a voice came unto him again the second time,
What God hath cleansed, make not thou common. And this
was done thrice; and straightway the vessel was received up into
heaven.

Now while Peter was much perplexed in himself what the
vision which he had seen might mean, behold, the men that
were sent by Cornelius, having made inquiry for Simon's house,
stood before the gate, and called and asked whether Simon,
which was surnamed Peter, were lodging there. And while
Peter thought on the vision, the Spirit said unto him, Behold,
three men seek thee. But arise, and get thee down, and go
with them, nothing doubting: for I have sent them. And Peter
went down to the men, and said, Behold, I am he whom ye
seek: what is the cause wherefore ye are come? And they
said, Cornelius, a centurion, a righteous man and one that
feareth God, and well reported of by all the nation of the Jews,
was warned of God by a holy angel to send for thee into his
house, and to hear words from thee. So he called them in and
lodged them.

And on the morrow he arose and went forth with them, and cer-
tain of the brethren from Joppa accompanied him. And on the
morrow they entered into Cæsarea. And Cornelius was waiting
for them, having called together his kinsmen and his near friends.
And when it came to pass that Peter entered, Cornelius met
him, and fell down at his feet and worshipped him. But Peter
raised him up, saying, Stand up; I myself also am a man.
And as he talked with him, he went in, and findeth many come
together: and he said unto them, Ye yourselves know how that
it is an unlawful thing for a man that is a Jew to join himself

or come unto one of another nation; and yet unto me hath God
shewed that I should not call any man common or unclean:
wherefore also I came without gainsaying, when I was sent for. 29
I ask therefore with what intent ye sent for me. And Cornelius 30
said, Four days ago, until this hour, I was keeping the ninth
hour of prayer in my house; and behold, a man stood before me
in bright apparel, and saith, Cornelius, thy prayer is heard, and 31
thine alms are had in remembrance in the sight of God. Send 32
therefore to Joppa, and call unto thee Simon, who is surnamed
Peter; he lodgeth in the house of one Simon a tanner, by the
sea side. Forthwith therefore I sent to thee; and thou hast 33
well done that thou art come. Now therefore we are all here
present in the sight of God to hear all things that have been
commanded thee of the Lord. And Peter opened his mouth, 34
and said,

Of a truth I perceive that God is no respecter of persons: but 35
in every nation he that feareth him, and worketh righteousness,
is acceptable to him. The word which he sent unto the chil- 36
dren of Israel, preaching good tidings of peace by Jesus Christ
(he is Lord of all)—that saying ye yourselves know, which was 37
published throughout all Judæa, beginning from Galilee, after
the baptism which John preached; even Jesus of Nazareth, how 38
that God anointed him with the Holy Ghost and with power:
who went about doing good, and healing all that were oppressed
of the devil; for God was with him. And we are witnesses of 39
all things which he did both in the country of the Jews, and in
Jerusalem; whom also they slew, hanging him on a tree Him 40
God raised up the third day, and gave him to be made mani-
fest, not to all the people, but unto witnesses that were chosen 41
before of God, even to us, who did eat and drink with him after
he rose from the dead. And he charged us to preach unto the 42
people, and to testify that this is he which is ordained of God
to be the Judge of quick and dead To him bear all the pro- 43
phets witness, that through his name every one that believeth
on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all 44
them which heard the word. And they of the circumcision 45
which believed were amazed, as many as came with Peter, be-
cause that on the Gentiles also was poured out the gift of the
Holy Ghost. For they heard them speak with tongues, and 46
magnify God. Then answered Peter, Can any man forbid the 47
water, that these should not be baptized, which have received
the Holy Ghost as well as we? And he commanded them to 48
be baptized in the name of Jesus Christ. Then prayed they him
to tarry certain days.

Vs. 4. Notice the difference in the order of *alms* and *prayer* in this verse as compared with verse 2. Alms more conspicuous before men, prayer before God. (See Bengel.) Note, also, the use the papists make of this verse in support of the doctrine of the merit of congruity and condignity. (See Calvin, *in loc.*)

Vs. 8. Some French writer has remarked that "a man's greatest enemy is his *valet de chambre*." Men unbend in private and show their true character, their weakness and wickedness. This, therefore, is a signal testimony to the exemplary character of the centurion, that one who was constantly with him should have been won to the Lord by the godly conversation of his master. So Anselm (in Ryle on Luke v. 16) says of Judas Iscariot: Judas was chosen that the Lord might have an enemy among his domestic attendants; for that man is perfect who has no cause to shrink from the observation of a wicked man conversant with all his ways.

Vs. 15. Hence the obstinate adherence to these distinctions under the gospel is a virtual denial of the gospel. (See 1 Tim. iv. 3; Heb. xiii. 9. On the pleonasm *πάλιν ἐκ δευτέρου* compare Gal. iv. 9; Matt. xxvi. 42; John iv. 54; xxi. 16.)

Vs. 17. Having ascertained, or found out by inquiry, is probably the full sense of *διερωτήσαντες*. (Alexander, *in loc.*) (Compare Gal. i. 18.)

Vs. 20. *διακρινόμενος*. In the active voice, separating, distinguishing, deciding. In the *middle*, to differ, either with others (dispute), or with one's self (to hesitate or waver). The meaning seems to be not making a difference between Jew and Gentile. (Alexander.)

Vs. 22. *ἐχρηματίσθη*. 1. To transact business, especially money matters. 2. To confer or negotiate on state affairs. 3. To give an answer after such negotiation; also applied to responses of oracles, and in Scripture to divine communications, more especially to those made to individuals. (Alexander. See on Acts ii. 26, *infra*.)

Vs. 28. θεμις = *jus, fas*, custom; νομος = *lex*, statute. (Compare 1 Peter, iv. 3.) In classic Greek, the older writers, like Homer and Sophocles, employ θεσμος for the divine law, νομος for a human statute. (Schmidt's *Synonik*, cited by Shedd on Rom. vii. 23.)

Vs. 30. The words "νηστεύων καὶ" of the Authorized Version are omitted by Lachmann and Tischendorf and our revisers. They are not in the Sinaitic manuscript nor in the Vulgate. But without them the sentence is not natural. "Four days ago, until this hour, I was keeping the ninth hour of prayer," etc., is the version of the Revised New Testament.

CHAPTER XI.

XX. THE STRIFE AT JERUSALEM OVER PETER'S CONDUCT IN THE HOUSE OF CORNELIUS, AND PETER'S DEFENCE. FURTHER SPREAD OF THE GOSPEL AS FAR AS ANTIOCH. IN PROPHETIC VISION OF A FAMINE, THE CHURCH AT ANTIOCH SENDS RELIEF TO JERUSALEM. (VERSES 1–30.)

Now the apostles and the brethren that were in Judæa heard 1
that the Gentiles also had received the word of God. And when 2
Peter was come up to Jerusalem, they that were of the circum-
cision contended with him, saying, Thou wentest in to men un- 3
circumcised, and didst eat with them. But Peter began, and 4
expounded the matter unto them in order, saying, I was in the 5
city of Joppa praying: and in a trance I saw a vision, a certain
vessel descending, as it were a great sheet let down from heaven
by four corners; and it came even unto me: upon the which 6
when I had fastened mine eyes, I considered, and saw the four-
footed beasts of the earth and wild beasts and creeping things
and fowls of the heaven. And I heard also a voice saying unto 7
me, Rise, Peter; kill and eat. But I said, Not so, Lord; for 8
nothing common or unclean hath ever entered into my mouth.
But a voice answered the second time out of heaven, What God 9
hath cleansed, make not thou common. And this was done 10
thrice: and all were drawn up again into heaven. And, be- 11
hold, forthwith three men stood before the house in which we
were, having been sent from Cæsarea unto me. And the Spirit 12
bade me go with them, making no distinction. And these six

brethren also accompanied me; and we entered into the man's
13 house: and he told us how he had seen the angel standing in
his house, and saying, Send to Joppa, and fetch Simon, whose
14 surname is Peter, who shall speak unto thee words, whereby
15 thou shalt be saved, thou and all thy house. And as I began
to speak, the Holy Ghost fell on them, even as on us at the be-
16 ginning. And I remembered the word of the Lord, how that
he said, John indeed baptized with water; but ye shall be bap-
17 tized with the Holy Ghost. If then God gave unto them the
like gift as he did also unto us, when we believed on the Lord
18 Jesus Christ, who was I, that I could withstand God? And
when they heard these things, they held their peace, and glori-
fied God, saying, Then to the Gentiles also hath God granted
repentance unto life.
19 They therefore that were scattered abroad upon the tribula-
tion that arose about Stephen travelled as far as Phœnicia, and
Cyprus, and Antioch, speaking the word to none save only to
20 Jews. But there were some of them, men of Cyprus and Cy-
rene, who, when they were come to Antioch, spake unto the
21 Greeks also, preaching the Lord Jesus. And the hand of the
Lord was with them: and a great number that believed turned
22 unto the Lord. And the report concerning them came to the
ears of the church which was in Jerusalem: and they sent forth
23 Barnabas as far as Antioch: who, when he was come, and had
seen the grace of God, was glad; and he exhorted them all,
that with purpose of heart they would cleave unto the Lord:
24 for he was a good man, and full of the Holy Ghost and of faith:
25 and much people was added unto the Lord. And he went forth
26 to Tarsus to seek for Saul: and when he had found him, he
brought him unto Antioch. And it came to pass that even for
a whole year they were gathered together with the church, and
taught much people; and that the disciples were called Chris-
tians first in Antioch.
27 Now in these days there came down prophets from Jerusalem
28 unto Antioch. And there stood up one of them named Agabus,
and signified by the Spirit that there should be a great famine
over all the world: which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, deter-
mined to send relief unto the brethren that dwelt in Judæa:
30 which also they did, sending it to the elders by the hand of
Barnabas and Saul.

Vs. 2. This class of good people was, no doubt, represented by the "elder brother" in the parable of the lost son (Luke xv.), and by good people who are staggered by God's saving

sinners whom they did not expect him to save, or by his saving them in a manner that they did not expect.

Vs. 22. Here the body of believers in Jerusalem is not only *individualized* as "the church," but *personified* as having *ears*. (Alexander, *in loco*.)

Vs. 26. The use of this word χρηματίσαι would seem to indicate that this designation was given to believers by divine appointment. Compare Matthew ii. 12, 22; Luke ii. 26; Acts x. 22; Hebrews viii. 5; xi. 7; xii. 25. (Dodd.) But see Rom. vii. 3, where it evidently has no such sense. (See on Acts x. 22, *supra*.) For the difference between the active and passive use of "Christian," see Trollope's note on Matthew ii. 12.

Vs. 29. πεμψαι seems to be a substantive infinitive governed by ὡρισαν, a verb which usually takes the accusative case (see Acts xvii. 26, 31, and compare Heb. iv. 7), and is the antecedent of the relative ὅ in the next verse. Otherwise it is governed by ὡρισαν, as one verb in the infinitive is governed by another, and is the only case of such an use of οριζειν in the New Testament. (See Alexander, *in loco*.)

CHAPTER XII.

XXI. HEROD'S PERSECUTION OF THE CHURCH. PETER'S DELIVERANCE FROM PRISON AND THE EFFECT THEREOF ON HIS BRETHREN AND HEROD. THE DEATH OF HEROD AND THE GROWTH OF THE CHURCH. (VERSES 1–25.)

Now about that time Herod the king put forth his hands to 1
afflict certain of the church. And he killed James the brother 2
of John with the sword. And when he saw that it pleased the 3
Jews, he proceeded to seize Peter also. And those were days
of unleavened bread. And when he had taken him, he put him 4
in prison, and delivered him to four quaternions of soldiers to
guard him; intending after the Passover to bring him forth to
the people. Peter therefore was kept in the prison: but prayer 5
was made earnestly of the church unto God for him. And when 6
Herod was about to bring him forth, the same night Peter was
sleeping between two soldiers, bound with two chains, and

7 guards before the door kept the prison. And behold, an angel
of the Lord stood by him, and a light shined in the cell: and he
smote Peter on the side, and awoke him, saying, Rise up quickly,
8 and his chains fell off from his hands. And the angel said
unto him, Gird thyself, and bind on thy sandals. And he did
so. And he said unto him, Cast thy garment about thee, and
9 follow me. And he went out, and followed; and he wist not
that it was true which was done by the angel, but thought he
10 saw a vision. And when they were past the first and second
ward, they came unto the iron gate that leadeth into the city;
which opened to them of its own accord: and they went out,
and passed on through one street; and straightway the angel
11 departed from him. And when Peter was come to himself, he
said, Now I know of a truth, that the Lord hath sent forth his
angel and delivered me out of the hand of Herod, and from all
12 the expectation of the people of the Jews. And when he had
considered the thing, he came to the house of Mary the mother
of John whose surname was Mark; where many were gathered
13 together and were praying. And when he knocked at the door
14 of the gate, a maid came to answer, named Rhoda. And when
she knew Peter's voice, she opened not the gate for joy, but ran
15 in, and told that Peter stood before the gate. And they said
unto her, Thou art mad. But she confidently affirmed that it
16 was even so. And they said, It is his angel. But Peter con-
tinued knocking: and when they had opened, they saw him,
17 and were amazed. But he, beckoning unto them with the hand
to hold their peace, declared unto them how the Lord had
brought him forth out of the prison. And he said, Tell these
things unto James, and to the brethren. And he departed, and
18 went to another place. Now as soon as it was day, there was
no small stir among the soldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he
examined the guards, and commanded that they should be put
to death. And he went down from Judæa to Cæsarea, and
tarried there.

20 Now he was highly displeased with them of Tyre and Sidon:
and they came with one accord to him, and, having made
Blastus the king's chamberlain their friend, they asked for
peace, because their country was fed from the king's country.
21 And upon a set day Herod arrayed himself in royal apparel,
22 and sat on the throne, and made an oration unto them. And
the people shouted, saying, The voice of a god, and not of a
23 man. And immediately an angel of the Lord smote him, be-
cause he gave not God the glory: and he was eaten of worms,
and gave up the ghost.

But the word of God grew and multiplied. 24
And Barnabas and Saul returned from Jerusalem, when they 25
had fulfilled their ministration, taking with them John whose
surname was Mark.

Vs. 4. *πασχα*, absurdly rendered "Easter" in King James' Version. This was not a Christian, but the Jewish festival.

Vs. 5. *ἐτηρεῖτο*. So used by Matthew. (Acts xxvii. 36, 54; xxviii. 4.) In John, always in the sense of either *preserving* or *observing*. (Acts ii. 10; viii. 51 and *passim*.)

Vs. 7. *επεστη*, "suddenly appeared." (See Luke xxiv. 4, and the note there.) Compare below, *απεστη*, "disappeared suddenly," or "vanished."

Vs. 10. *φέρουσαν*, intransitive. It is a false canon that no form of expression is to be used, the grammatical propriety of which cannot be indicated. Xenophon uses this very participle *φερω* in the same way. So in the English: "the road leads to"; so also the like idioms, "the land grows wheat," "he walks his horse," etc. (See Webster's *Syntax of the New Testament*, p. 26.) See Shakespeare, "As You Like It," act I., scene 1, line 133, "Had as lief," which Rolfe says (note on this line) is "good old English," but condemned by some grammar-mongers because they cannot "parse" it.

Vs. 15. "*It is his angel.*" Even if the disciples thought that Peter had a "guardian angel," it proves nothing except that they thought so. It is evident that Peter himself did not think of an angel at all until verse 11, and then he speaks of the angel not as *his*, but as the *Lord's*. (See Ode's *Treatise De Angelis* quoted by Fairbairne in his *Hermeneutical Manual*, p. 249.)

Vs. 21. *αυτους*. The ambassadors of Tyre and Sidon. (See the very ingenious observations of Baumgarten on verses 18–25 in his *Apostolic History*, Book 2, Section 20, pp. 317 *et seq.*, of Vol. I.)

Vs. 22. The Greeks had no words to distinguish the ideas of *populus* and plebeians; *δῆμος* stands for both. (Compare also *lex* (*νομος*) and *jus* (—). See Acts x. 28.)

CHAPTER XIII.

XXII. THE SEPARATION OF PAUL TO MISSIONARY WORK—HIS FIRST MISSIONARY TOUR AS FAR AS ANTIOCH IN PISIDIA. (VERSES 1–52.)

1 Now there were at Antioch, in the church that was there,
prophets and teachers, Barnabas, and Symeon that was called
Niger, and Lucius of Cyrene, and Manaen the foster-brother of
2 Herod the tetrarch, and Saul. And as they ministered to the
Lord, and fasted, the Holy Ghost said, Separate me Barnabas
3 and Saul for the work whereunto I have called them. Then,
when they had fasted and prayed and laid their hands on them,
they sent them away.
4 So they, being sent forth by the Holy Ghost, went down to
5 Seleucia; and from thence they sailed to Cyprus. And when
they were at Salamis, they proclaimed the word of God in the
synagogues of the Jews: and they had also John as their attend-
6 ant. And when they had gone through the whole island unto
Paphos, they found a certain sorcerer, a false prophet, a Jew,
7 whose name was Bar-jesus, which was with the proconsul,
Sergius Paulus, a man of understanding. The same called unto
him Barnabas and Saul, and sought to hear the word of God.
8 But Elymas the sorcerer (for so is his name by interpretation)
withstood them, seeking to turn aside the proconsul from the
9 faith. But Saul, who is also called Paul, filled with the Holy
10 Ghost, fastened his eyes on him, and said, O full of all guile
and all villany, thou son of the devil, thou enemy of all right-
eousness, wilt thou not cease to pervert the right ways of the
11 Lord? And now, behold, the hand of the Lord is upon thee,
and thou shalt be blind, not seeing the sun for a season. And
immediately there fell on him a mist and a darkness; and
12 he went about seeking some to lead him by the hand. Then
the proconsul, when he saw what was done, believed, being
astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came
to Perga in Pamphylia: and John departed from them and
14 returned to Jerusalem. But they, passing through from Perga,

came to Antioch of Pisidia; and they went into the synagogue
on the sabbath day, and sat down. And after the reading of 15
the law and the prophets the rulers of the synagogue sent unto
them, saying, Brethren, if ye have any word of exhortation for
the people, say on. And Paul stood up, and beckoning with 16
the hand said,

Men of Israel, and ye that fear God, hearken. The God of 17
this people Israel chose our fathers, and exalted the people
when they sojourned in the land of Egypt, and with a high
arm led he them forth out of it. And for about the time of 18
forty years suffered he their manners in the wilderness. And 19
when he had destroyed seven nations in the land of Canaan, he
gave them their land for an inheritance, for about four hundred
and fifty years: and after these things he gave them judges 20
until Samuel the prophet. And afterward they asked for a 21
king: and God gave unto them Saul the son of Kish, a man of
the tribe of Benjamin, for the space of forty years. And when 22
he had removed him, he raised up David to be their king; to
whom also he bare witness, and said, I have found David the
son of Jesse, a man after my heart, who shall do all my will.
Of this man's seed hath God according to promise brought unto 23
Israel a Saviour, Jesus; when John had first preached before 24
his coming the baptism of repentance to all the people of Israel.
And as John was fulfilling his course, he said, What suppose ye 25
that I am? I am not he. But behold, there cometh one after
me, the shoes of whose feet I am not worthy to unloose. Breth- 26
ren, children of the stock of Abraham, and those among you
that fear God, to us is the word of this salvation sent forth.
For they that dwell in Jerusalem, and their rulers, because they 27
knew him not, nor the voices of the prophets which are read
every sabbath, fulfilled them by condemning him. And though 28
they found no cause of death in him, yet asked they of Pilate
that he should be slain. And when they had fulfilled all things 29
that were written of him, they took him down from the tree, and
laid him in a tomb. But God raised him from the dead: 30
and he was seen for many days of them that came up with him 31
from Galilee to Jerusalem, who are now his witnesses unto the
people. And we bring you good tidings of the promise made 32
unto the fathers, how that God hath fulfilled the same unto our 33
children, in that he raised up Jesus; as also it is written in the
second psalm, Thou art my Son, this day have I begotten thee.
And as concerning that he raised him up from the dead, now 34
no more to return to corruption, he hath spoken on this wise, I
will give you the holy and sure blessings of David. Because 35
he saith also in another psalm, Thou wilt not give thy Holy

36 One to see corruption. For David, after he had in his own gen-
eration served the counsel of God, fell on sleep, and was laid
37 unto his fathers, and saw corruption: but he whom God raised
38 up saw no corruption. Be it known unto you therefore, breth-
ren, that through this man is proclaimed unto you remission of
39 sins: and by him every one that believeth is justified from all
things, from which ye could not be justified by the law of
40 Moses. Beware therefore, lest that come upon you, which is
spoken in the prophets;
41 Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it
unto you.
42 And as they went out, they besought that these words might
43 be spoken to them the next sabbath. Now when the synagogue
broke up, many of the Jews and of the devout proselytes fol-
lowed Paul and Barnabas: who, speaking to them, urged them
to continue in the grace of God.
44 And the next sabbath almost the whole city was gathered to-
45 gether to hear the word of God. But when the Jews saw the
multitudes, they were filled with jealousy, and contradicted the
46 things which were spoken by Paul, and blasphemed. And Paul
and Barnabas spake out boldly, and said, It was necessary that
the word of God should first be spoken to you. Seeing ye
thrust it from you, and judge yourselves unworthy of eternal
47 life, lo, we turn to the Gentiles. For so hath the Lord com-
manded us, saying,
I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part
of the earth.
48 And as the Gentiles heard this, they were glad, and glorified the
word of God: and as many as were ordained to eternal life be-
49 lieved. And the word of the Lord was spread abroad through-
50 out all the region. But the Jews urged on the devout women
of honourable estate, and the chief men of the city, and stirred
up a persecution against Paul and Barnabas, and cast them out
51 of their borders. But they shook off the dust of their feet
52 against them, and came unto Iconium. And the disciples were
filled with joy and with the Holy Ghost.

Vs. 2. *λειτουργούντων*. "Under the Christian economy, the temple-service is not *histrionic*, but *verbal*, the word now occupying the place which the Levitical ritual did formerly." Litton's *Church of Christ*, page 185.) Compare Acts vi. 4;

v. 42; 2 Tim. iv. 2. The word *λειτουργία* denotes, generally, any public ministry or service. Compare Rom. xiii. 6, of civil magistrate; Rom. xv. 16, minister of the gospel; Luke i. 23, priest; Phil. ii. 30, contributions (also 2 Cor. ix. 12); the service of public worship, as here (compare the word "liturgy.") Compare, also, Phil. ii. 19; Heb. i. 14; Phil. ii. 25; Heb. i. 7; viii. 2. If the idea here had been that of performing *priestly* functions, the word would have been *ἱερατευειν*. (Luke i. 8, 9.) Compare Heb. vii. 5; 1 Pet. ii. 5–9. It is very remarkable that the apostles, though accustomed to sacerdotal language, and to express New Testament ideas in Old Testament terms, always abstain from using sacerdotal terms in describing their own office and its functions. They use these terms only of *all believers*, and, of course, in a tropical sense. (1 Pet. ii. 5–9.) Only suppose that they were what papists pretend they were, how different their language would have been! What a different coloring would have been given to the Acts, and to the whole of the New Testament! N. B., Romans xv. 16 is only an apparent exception (*ἱερουργοῦντα*) to the above remark, as the whole verse shows. Besides, the word here used is *ἀπαξλεγόμενον*.

Vs. 2–4. Note the bearing of this passage upon the following subjects: (*a*), The vocation of officers to their *work in* and for the church. The vocation is *by* the Holy Ghost *through* the church. In this case, the will of the Holy Ghost is made known in a *supernatural* way; now, in the way of ordinary providence. The same may be said as to the *field* of *labor*. (*b*), The ordination of officers: (1), That it is an ordination to a *work*, and not an *office*. (2), That ordination is *reiterable*. This must be granted, or it must be assumed that Barnabas and Saul had been teaching in the church at Antioch without ordination. Therefore, ordination is either reiterable or altogether unnecessary. In either case the papal and prelatical notion of ordination is proved to be false. (3), That ordination was by a *plurality* of presbyters

(a presbytery, compare 1 Tim. iv. 14), not by one man. (4), That it is not necessary for an officer to be ordained by officers who have the same office. An apostle was ordained by men who held an inferior office. Bearing of this upon the question of ruling elders ordaining a *minister*.

Vs. 8. *Ελυμας*. Commonly explained by the Greek form of an Arabic word meaning *wise* or *learned*, the plural of which (Ulema) is applied to the collective body of Mohammedan doctors in the Turkish empire. While the verbal root in the Arabic means *to know*, the corresponding root in Hebrew means *to hide*, both of which ideas (*occult science*) are included in the term Magus, by which Luke here explains it. (Alexander, *in loc.*) The doctors constituting the "Ulema" were in later times a sort of lawyer-priests, authoritative expounders of the Koran, which was the code at once of law and religion. Compare the *νομοδιδασκαλοι* among the Jews, and the Tuscan hereditary lawyer-priests of Rome. (See Legare's *Essay on Roman Legislation*.)

Vs. 14. Founded by Seleucas Nicanor (or restored), says Alexander, in honor of his father, Antiochus the Great—a lapse of memory in Alexander. Antiochus the Great ascended the throne eighty-eight years after Seleucas Nicanor, who reigned 312–280 B. C.; Antiochus the Great from 223–187 B. C. Antiochus, father of Seleucas Nicanor, was not one of the Greek kings of Syria, for Seleucas Nicanor was the first, and the founder of the dynasty of the Seleucidae.

Vs. 15. *παραχαλήσεως*. This word seems to have the general sense of applying or accommodating to the use of the hearers the truths of God's word, especially in the way of *exhorting* and comforting. (See Calvin, *in loc.*) May not this be the special meaning of *παραχλητος* in John xiv. 16? Is not the Holy Ghost represented in these chapters as bringing *to the remembrance* of the apostles the things which Jesus had spoken? He brings them to remembrance in the sense of developing them and showing how they are to be

applied in the history and development of the church, in its various exigencies for exhortation and consolation. The method in which the Holy Ghost does this may be seen in the epistles. So in the church now, and in the case of individual believers, the Paraclete takes of the things of Christ and shows them to us, in the way of exhortation, and so consoling and *strengthening*, which seems to be the primary meaning of the word "*comforter*," and possibly the meaning which our Authorized Version primarily intended. (See *Mission of the Comforter*, by Hare, and notes on the first sermon.)

Vs. 20. Bengel makes the distribution of the land the goal, not the beginning, of the four hundred and fifty years. (See his Gnomen, *in loc.*) He counts from the birth of Isaac to the distribution of the land. This "Revision" makes the four hundred and fifty years to extend from the possession of the land to the time of the Judges, following Lachmann's text and the Sinaitic manuscript. Bengel also followed the same reading in the main. (See his long comment.) "He caused them to inherit the land about four hundred and fifty years, and after that he gave them judges," etc., is the order of Lachmann and the Sinaitic and the Revision.

Vs. 27. γαρ is not a particle of transition, but seems to explain the σωτηρια; for in Christ, and precisely in his rejection, killing and resurrection, are the prophecies fulfilled. He is a Saviour for you, children of Abraham and fearers of God, because he has been promised in the prophets (verse 29) as such, and the dwellers in Jerusalem have unconsciously fulfilled these prophecies by judging and crucifying him. (De Wette, *in loc.*)

ἀγνοήσαντες. *Ignoring* (the only good English sense of this word—*not knowing, ignorant of*).

Vs. 40. βλέπετε. An expression employed nowhere else in this book, but of frequent occurrence in the writings of Paul, who is here speaking. (1 Cor. iii. 10; viii. 9; x. 12; Gal. v. 15; Eph. v. 15; Phil. iii. 2; Col. ii. 8; iv. 17, etc.)

Vs. 45. *ζήλου.* Jealousy, or party-spirit.

Vs. 46. It was not necessary that the Jews should be rejected in order to the incorporation of the Gentiles into the church; and Paul had been before made the Apostle of the Gentiles. The emphasis is on the word *στρεφομεθα.* The Jews had turned their backs on Paul, so that he could not "*uno intuitu eos cum Gentibus respicere.*" (See Calvin, *in loc.*)

Vs. 48. "*ὅσοι, κ. τ. λ.*" Vulgate: "*Præordinati ad vitam æternam,*" which is stronger, even, than Calvin's *ordinati.* Whitby refers to Acts xx. 13 in proof that "*τεταγμένοι*" may mean "disposed (inwardly)." But can that be the meaning here? Only on the theory of Pelagianism or semi-Pelagianism Bengel admits that *God* ordained, but seems to deny that the ordination was eternal!

CHAPTER XIV.

XXIII. THE COMPLETION OF THE FIRST MISSIONARY TOUR AND THE RETURN TO ANTIOCH. (VERSES 1–28.)

1 And it came to pass in Iconium, that they entered together
into the synagogue of the Jews, and so spake, that a great mul-
2 titude both of Jews and of Greeks believed. But the Jews that
were disobedient stirred up the souls of the Gentiles, and made
3 them evil affected against the brethren. Long time therefore
they tarried there speaking boldly in the Lord, which bare wit-
ness unto the word of his grace, granting signs and wonders to
4 be done by their hands. But the multitude of the city was
divided; and part held with the Jews, and part with the apostles.
5 And when there was made an onset both of the Gentiles and
of the Jews with their rulers, to entreat them shamefully, and
6 to stone them, they became aware of it, and fled unto the cities
of Lycaonia, Lystra and Derbe, and the region round about:
7 and there they preached the gospel.
8 And at Lystra there sat a certain man, impotent in his feet, a
9 cripple from his mother's womb, who never had walked. The
same heard Paul speaking: who, fastening his eyes upon
him, and seeing that he had faith to be made whole, said with
10 a loud voice, Stand upright on thy feet. And he leaped up and

walked. And when the multitudes saw what Paul had done, 11
they lifted up their voice, saying in the speech of Lycaonia, The
gods are come down to us in the likeness of men And they 12
called Barnabas, Jupiter; and Paul, Mercury, because he was
the chief speaker. And the priest of Jupiter whose temple was 13
before the city, brought oxen and garlands unto the gates, and
would have done sacrifice with the multitudes But when the 14
apostles, Barnabas and Paul, heard of it, they rent their gar-
ments, and sprang forth among the multitude, crying out and
saying, Sirs, why do ye these things? We also are men of like 15
passions with you, and bring you good tidings, that ye should
turn from these vain things unto the living God, who made the
heaven and the earth and the sea, and all that in them is: who 16
in the generations gone by suffered all the nations to walk in
their own ways. And yet he left not himself without witness, 17
in that he did good, and gave you from heaven rains and fruit-
ful seasons, filling your hearts with food and gladness. And 18
with these sayings scarce restrained they the multitudes from
doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and 19
having persuaded the multitudes, they stoned Paul, and dragged
him out of the city, supposing that he was dead. But as the 20
disciples stood round about him, he rose up, and entered into
the city: and on the morrow he went forth with Barnabas to
Derbe. And when they had preached the gospel to that city, 21
and had made many disciples, they returned to Lystra, and to
Iconium, and to Antioch, confirming the souls of the disciples, 22
exhorting them to continue in the faith, and that through many
tribulations we must enter into the kingdom of God. And 23
when they had appointed for them elders in every church, and
had prayed with fasting, they commended them to the Lord, on
whom they had believed. And they passed through Pisidia, 24
and came to Pamphylia. And when they had spoken the word 25
in Perga, they went down to Attalia; and thence they sailed to 26
Antioch, from whence they had been committed to the grace of
God for the work which they had fulfilled. And when they 27
were come, and had gathered the church together, they re-
hearsed all things that God had done with them, and how that
he had opened a door of faith unto the Gentiles. And they 28
tarried no little time with the disciples.

Vs. 11. *Lycaonia.* Southeastern part of Phrygia, extending down to the northern boundary of Cilicia.

Vs. 18. *μολις.* With difficulty. *Si deos credunt cur fidem*

non habent eorum sermoni, quo falsum a se honorem repellant? (Calvin, *in loc.*) And he adds in the next verse, that though the people were with difficulty persuaded not to worship Barnabas and Paul, they were persuaded with no difficulty to *stone* them. Paul is worshipped by the papists and can no longer protest; but they can stone or at least curse those who hold his doctrine.

Vs. 23. This term seems to indicate that these elders (probably both teaching and ruling elders) were set apart by the suffrages of the Christian people. (Calvin's *Inst.*, L. 14, c. 3, s. 15, cited in Breckenridge's sermon on "The Christian Pastor," etc.) Compare 2 Cor. viii. 19, where the word unquestionably has this sense. See 1 Cor. xvi. 3, and Schleus. *Lex Sub. Voce.* For this privilege of election as belonging to the people, see Acts vi. 1–6; Deut. i. 13, 14. The word χειροτονήσαντες is only used in this place and in 2 Cor. viii. 19. See Acts x. 41 for the compound προχειροτονέω.

Chapter xv. throws light on the following questions: 1, The rule of church power is the will of God (word and providence). 2, Authority of church officers is ministerial and declarative. They have no *exclusive* right to interpret Scripture, but a right to interpret it for guidance as to their *duty.* Yet, 3, The authority of synods, which should regulate their decisions by the word; and such decisions only to be received so far as in accordance with the word; and when in accordance with the word, they are to be submitted to on that account, and *also* on account of the authority of the synod as the ordinance of God. (Conf. of Faith, Chap. XXXI., Sec. 3.) 4, The place of church members in the government of the church. Difference between *jurisdiction* and *consent.* The people have the latter, not the former. 5, Subordination of church courts. 6, Obligation of apostolic practice, as to the government of the church. (See Cunningham's *History of Theology*, Vol. I., Chap. II., pp. 43–73.)

CHAPTER XV.

XXIV. THE OCCASION OF THE SYNOD OF JERUSALEM. THE ACCOUNT OF ITS DELIBERATIONS AND DECISIONS. THE SYNOD'S LETTER TO THE CHRISTIANS IN ANTIOCH. THE RECEPTION OF THE LETTER AND DEPUTATION THERE. A NEW MISSIONARY TOUR PROPOSED. THE CONTENTION OF SAUL AND BARNABAS. THEIR SEPARATION. PAUL AND SILAS GO THROUGH SYRIA AND CILICIA. (VERSES 1–41.)

And certain men came down from Judæa and taught the 1
brethren, saying, Except ye be circumcised after the custom of
Moses, ye cannot be saved. And when Paul and Barnabas had 2
no small dissension and questioning with them, the brethren ap-
pointed that Paul and Barnabas, and certain other of them, should
go up to Jerusalem unto the apostles and elders about this
question. They therefore, being brought on their way by the 3
church, passed through both Phœnicia and Samaria, declaring
the conversion of the Gentiles: and they caused great joy unto
all the brethren. And when they were come to Jerusalem, 4
they were received of the church and the apostles and the elders,
and they rehearsed all things that God had done with them.
But there rose up certain of the sect of the Pharisees who be- 5
lieved, saying, It is needful to circumcise them, and to charge
them to keep the law of Moses.

And the apostles and the elders were gathered together to 6
consider of this matter. And when there had been much ques- 7
tioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made
choice among you, that by my mouth the Gentiles should hear
the word of the gospel, and believe. And God, which knoweth 8
the heart, bare them witness, giving them the Holy Ghost, even
as he did unto us; and he made no distinction between us and 9
them, cleansing their hearts by faith. Now therefore why 10
tempt ye God, that ye should put a yoke upon the neck of the
disciples, which neither our fathers nor we were able to bear?
But we believe that we shall be saved through the grace of the 11
Lord Jesus, in like manner as they.

And all the multitude kept silence; and they hearkened unto 12
Barnabas and Paul rehearsing what signs and wonders God
had wrought among the Gentiles by them. And after they had 13
held their peace, James answered, saying,

Brethren, hearken unto me: Symeon hath rehearsed how 14

first God did visit the Gentiles, to take out of them a people
15 for his name. And to this agree the words of the prophets; as
it is written,
16 After these things I will return,
And I will build again the tabernacle of David, which is
fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, who maketh these things known from the
beginning of the world.
19 Wherefore my judgment is, that we trouble not them which
20 from among the Gentiles turn to God; but that we write unto
them that they abstain from the pollutions of idols, and from
21 fornication, and from what is strangled, and from blood. For
Moses from generations of old hath in every city them that
preach him, being read in the synagogues every sabbath.
22 Then it seemed good to the apostles and the elders, with the
whole church, to choose men out of their company, and send
them to Antioch with Paul and Barnabas; namely, Judas called
23 Barsabbas, and Silas, chief men among the brethren: and they
wrote thus by them, The apostles and the elder brethren unto
the brethren which are of the Gentiles in Antioch and Syria
24 and Cilicia, greeting: Forasmuch as we have heard that certain
which went out from us have troubled you with words, subvert-
25 ing your souls; to whom we gave no commandment; it seemed
good unto us, having come to one accord, to choose out men
and send them unto you with our beloved Barnabas and Paul,
26 men that have hazarded their lives for the name of our Lord
27 Jesus Christ. We have sent therefore Judas and Silas, who
themselves also shall tell you the same things by word of mouth.
28 For it seemed good to the Holy Ghost, and to us, to lay upon
29 you no greater burden than these necessary things; that ye ab-
stain from things sacrificed to idols, and from blood, and from
things strangled, and from fornication: from which if ye keep
yourselves, it shall be well with you. Fare ye well.
30 So they, when they were dismissed, came down to Antioch:
and having gathered the multitude together, they delivered the
31 epistle. And when they had read it, they rejoiced for the con-
32 solation. And Judas and Silas, being themselves also prophets,
exhorted the brethren with many words, and confirmed them.
33 And after they had spent some time there, they were dismissed
in peace from the brethren unto those that had sent them forth.
35 But Paul and Barnabas tarried in Antioch, teaching and preach-
ing the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, Let us return 36
now and visit the brethren in every city wherein we proclaimed
the word of the Lord, and see how they fare. And Barnabas 37
was minded to take with them John also, who was called Mark.
But Paul thought not good to take with them him who with- 38
drew from them from Pamphylia, and went not with them to
the work. And there arose a sharp contention, so that they 39
parted asunder one from the other, and Barnabas took Mark
with him, and sailed away unto Cyprus; but Paul chose Silas, 40
and went forth, being commended by the brethren to the grace
of the Lord. And he went through Syria and Cilicia, confirm- 41
ing the churches.

Vs. 9. *καθαρισας*. The Jews were *clean*, the Gentiles *unclean*, but God, under the gospel, puts no difference between them; both must be *clean in heart*, and this is done not by *circumcision*, but by *faith*. (Compare Gal. ii. 14, etc.; Matt. v. 8; Gal. v. 6; vi. 15.)

Vs. 10. *ἐπιθεῖναι*, *infin. epexegetic*. The laying the yoke on the disciples is the tempting of God.

Vs. 9, 10. Compare negative and positive. The Gentiles *may* be saved without circumcision; the Jews *must* be saved, if saved at all, by the grace of Christ, although circumcised. There is no difference. Note, also, on verse 10, that the law is called an intolerable yoke only from the point of view of the legalists and Pharisees, who regarded it as an external thing. The true believers who had it in their hearts found it a very "easy" yoke, as the Psalms show.

Note, further, that Peter's speech is an argument from *history*, from what God has done; history throughout defining dogma; a difference between sacred history, however, and ecclesiastical, in this respect: in the former, not only does God act, but he reveals the definition; in the latter, the definition must be gathered from revelation, finished and past. The definitions of the creeds of the first four general councils were derived from the written word of God, and must be judged by that word. Indeed, the speeches of both Paul and James are arguments from the word and providence of God combined.

This is the last notice we have of Peter in the Acts; we find him here agreeing with Paul. (Compare Peter's Second Epistle, iii. 15.)

Vs. 14. Notice how *εθνων* and *λαος* here occur together. They are generally opposed. Here the *εθνος* constitute a part of the *λαος*, or the *λαος* is found in part among the *εθνοι*, the uncircumcised.

Vs. 18. *ποιων ταυτα.* It is all God's work. (Compare Peter's argument.) The quotation from Amos ends with *ταυτα.* This would seem to favor the reading of the *Textus Receptus* from *εστι—αυτου.*

Vs. 21. The connection seems to be this: "We must require at least thus much from the Gentile believers; otherwise too violent a shock would be given to the prejudices of the Jews—prejudices which are kept alive by the reading of the law in the synagogues." This falls in with the design of God, indicated everywhere in this book, to allow the two dispensations to overlap each other. *Ceremoniæ veteres sepeliendæ sunt cum aliquo honore*, is a proverb. (See Calvin, *in loc.*)

Vs. 22. The *ἐκκλησια*, here, do not sustain the same relation to the *dogma* that the apostles and brethren do. The grammatical construction shows this. I understand this as simply expressing the concurrence of the church, in order to add *moral weight* to the decree, not as giving it *validity.* (Compare verse 6.)

Vs. 25. *γενομενοις.* *Becoming* of one mind; not so at first. Note the use of councils conducted in the proper spirit. They promote unity. "Having come to one accord." (Revision of 1881.)

Vs. 27. *δια λογου.* *Ore tenus, viva voce.*

Vs. 29. *πραξετε.* You will be in good condition. (See Sir William Hamilton's *Lectures on Metaphysics*, page 83; Quintilian's *Institutes*, L. 2, chap. 18.) For an example of the difference in use between *ποιειν* (the doing which leaves a permanent result) and *πρασσειν* (the doing which leaves no such

result, which is mere activity), see John iii. 20, 21; compare Acts v. 29. Here the ποιειν is connected with the true and good; the πρασσειν with the false and bad. The good has *permanent effects;* the results of evil are transient and worthless. (See Alford in *Farrar's Life of Christ*, Vol. I., page 200.) But how can it be said that evil has no permanent effects? (Compare John v. 29; viii. 34, 41, 44, *et al.*)

Vs. 39. The words "between them," in Authorized Version, have nothing corresponding in the Greek text. For all that appears, the "provocation" was exclusively on the part of Barnabas, and this view agrees better with the apostolic office of Paul and with the attitude of "the brethren siding with him."

CHAPTER XVI.

XXV. THE SECOND MISSIONARY TOUR CONTINUED. PAUL'S CHOICE OF TIMOTHY. DIVINE DIRECTION INTO EUROPE. LABORS AND SUFFERINGS, DELIVERANCE AND ACHIEVEMENTS IN PHILIPPI. THEIR LEAVE OF PHILIPPI. (VERSES 1–40.)

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over

10 into Macedonia and help us. And when he had seen the vision,
straightway we sought to go forth into Macedonia, concluding
that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course
to Samothrace, and the day following to Neapolis; and from
12 thence to Philippi, which is a city of Macedonia, the first of the
district, a Roman colony: and we were in this city tarrying cer-
13 tain days. And on the sabbath day we went forth without the
gate by a river side, where we supposed there was a place of
prayer; and we sat down and spake unto the women which
14 were come together. And a certain woman named Lydia, a
seller of purple, of the city of Thyatira, one that worshipped
God, heard us: whose heart the Lord opened, to give heed
15 unto the things which were spoken by Paul. And when she
was baptized, and her household, she besought us, saying, If ye
have judged me to be faithful to the Lord, come into my house,
and abide there. And she constrained us.
16 And it came to pass, as we were going to the place of prayer,
that a certain maid having a spirit of divination met us, which
17 brought her masters much gain by soothsaying. The same
following after Paul and us cried out, saying, These men are
servants of the Most High God, which proclaim unto you the
18 way of salvation. And this she did for many days. But Paul,
being sore troubled, turned and said to the spirit, I charge thee
in the name of Jesus Christ to come out of her. And it came
out that very hour.
19 But when her masters saw that the hope of their gain was
gone, they laid hold on Paul and Silas, and dragged them into
20 the market place before the rulers, and when they had brought
them unto the magistrates, they said, These men, being Jews,
21 do exceedingly trouble our city, and set forth customs which
it is not lawful for us to receive, or to observe, being Romans.
22 And the multitude rose up together against them: and the
magistrates rent their garments off them, and commanded to
23 beat them with rods. And when they had laid many stripes
upon them, they cast them into prison, charging the jailor to
24 keep them safely: who, having received such a charge, cast them
into the inner prison, and made their feet fast in the stocks.
25 But about midnight Paul and Silas were praying and singing
hymns unto God, and the prisoners were listening to them;
26 and suddenly there was a great earthquake, so that the founda-
tions of the prison-house were shaken; and immediately all the
27 doors were opened; and every one's bands were loosed. And
the jailor being roused out of sleep, and seeing the prison doors
open, drew his sword, and was about to kill himself, supposing

that the prisoners had escaped. But Paul cried with a loud 28
voice, saying, Do thyself no harm: for we are all here. And he 29
called for lights, and sprang in, and, trembling for fear, fell
down before Paul and Silas, and brought them out, and said, 30
Sirs, what must I do to be saved? And they said, Believe on 31
the Lord Jesus, and thou shalt be saved, thou and thy house.
And they spake the word of the Lord unto him, with all that 32
were in his house. And he took them the same hour of the 33
night, and washed their stripes; and was baptized, he and all
his, immediately. And he brought them up into his house, and 34
set meat before them, and rejoiced greatly, with all his house,
having believed in God.

But when it was day, the magistrates sent the serjeants, say- 35
ing, Let those men go. And the jailor reported the words to 36
Paul, saying, The magistrates have sent to let you go: now
therefore come forth, and go in peace. But Paul said unto them, 37
They have beaten us publicly, uncondemned, men that are
Romans, and have cast us into prison; and do they now cast us
out privily? nay verily; but let them come themselves and bring
us out. And the serjeants reported these words unto the mag- 38
istrates: and they feared, when they heard that they were
Romans; and they came and besought them; and when they 39
had brought them out, they asked them to go away from the
city. And they went out of the prison, and entered into the 40
house of Lydia: and when they had seen the brethren, they
comforted them, and departed.

Vs. 1. "*Partus sequitur ventrem.*" The child follows the condition of the mother. Hence there was not the same objection to a Jewish woman marrying a pagan husband as to a Jew marrying a pagan wife, though both are forbidden in the law of Moses. (Deut. vii. 3.)

Vs. 5. *Rarum incrementum, numero simul et gradu.* (Bengel.) Not rarer than revivals of religion. An increase of the faith of the church is generally followed by additions to her numbers.

Vs. 6. *Ἀσία*, *i. e.*, Proconsular Asia. "It appears that the word Asia was used by the Romans in four senses: 1, For the whole Asiatic continent as opposed to Europe and Africa; 2, For Asia Minor in its largest extent, including Cilicia and other districts beyond the Taurus; 3, For the same in its

smaller extent, embracing only the provinces within the Taurus; 4, For Lydian Asia, or, as it was also called towards the end of the first century, Proconsular Asia, extending all along the seacoast from Pergamos down to Caria, and inland to the Phrygian portion, or a little beyond it. It is in this sense that the word is here used. Perhaps the little maritime district near Ephesus on the Cayster had first the name of Asia. As Homer uses the word *Ασιῳ ενλειμωνι, καυστιου αμφι ρεεθρα*, and it may thence have extended to a larger and larger signification." (Elliott's *Horæ Apocalyp.*, Intro., ch. i.)

Vs. 7. "*ουκ εασεν.*" (Compare 1 Thess. ii. 18.) Note the sovereignty of Christ in directing the course of the gospel, and the duty of ministers to give heed to the restraints and the leadings of the Holy Ghost.

Vs. 9. *οραμα, κ. τ. λ.*: "*Bruto apparuit cacodaemon, eum ad infelix illud prœlium invitans quod Philippis transigit; eodem scilicet in loco, ad quem postea vocatus fuit Paulus.*" (Calvin, *in loc.*) According to Plutarch (*Life of Brutus*, Langhorne's translation, p. 683) the apparition appeared to Brutus (as Paul's to him) in Asia (Proconsular).

Vs. 10. *ἐζητησαμεν* (in the plural). Silas, Timothy and Luke? or the first two only with Paul? If some one had not joined Paul now who had not done so before, the word would probably have been used before. Hence Luke joined them.

Vs. 12. *μεριδος* in apposition to *Max. Portio*, not *pars*, is the meaning of *μερις* (see Luke x. 42; Acts vi. 21; 2 Cor. vi. 15; Col. i. 12), verb *μεριζω, distribuo.* The allusion is perhaps to the wonderful destiny of the Roman empire in the providence of God. Macedonia was one of the portions of the *οικουμένη* assigned to it. *πρωτη* takes its sense from *κολωνια*, the first *colony* of Macedonia. The sense of the whole will then be (perhaps) Philippi, which is a chief city and colony of that portion of the empire which is called

Macedonia (Baumgarten's *Apostolic History*, Sec. 26); or πρωτη may be merely topographical. Philippi was the first city of Macedonia they reached after leaving the Troad. (Neapolis belonged to *Thrace*.) The vision convinced them they ought to go to *Macedonia*, and they hastened to get there. (See Lechler, *in loc.*)

Vs. 13. ποταμον. The Gaggitas (Conybeare and Howson) not the Strymon (as Meyer and De Wette).

Vs. 14, 15. Note the evidences of a work of grace: 1. An open *heart*. 2. An open *mind*. 3. An open *mouth*. 4. An open *house*. (See *Pulpit Treasury* for June, 1883, p. 89. Compare Matt. Henry, *in loc.*)

Vs. 17. εργασια. Work, or the gains of work. Compare Jer. xx. 5 and the Authorized Version and the Revised Version there. Also Acts xix. 24, 25. Note the opposition between God's revelation and this fortune-telling, necromancy; Jannes and Jambres, etc. (Isaiah viii. 16–20. See Trench's *Syn. New Testament*, par. 1, p. 40, *et seq.*) Note the difference between heathen and Christian words: εὐδαιμονια and μακαρίσμος; αρετη and αγιοσυνη; θυσιαστηριον and βῆμος, etc. So μαντις and προφητης. The former from *Mania*. Compare *divinatio* (in Latin, from *divus*) with *Μαντικη* (a *furore*).

Vs. 20. Lessons of this history: 1. The sovereign power of God turning even the precautions taken by his enemies to prevent the accomplishment of his designs into means for accomplishing them. 2. The compassion of God valuing the salvation of souls at so high a price that he does not deem it too dearly bought by the shaking of the earth, nor even by the sufferings of his servants. 3. The triumph of faith in the apostles shown in their songs of praise in such circumstances. 4. The ignominy of the dungeon bringing them into contact with souls elected of God, and the gospel, which had been rejected by the governors, carried to the prisoners. 5. A pagan brought to the gates of death in order to receive eternal life, and the salvation entering at the same time into

his heart and into his household. 6. The communion of saints, in the interchange of kindly offices between the captives and the jailer; the former announcing the glad tidings to their jailer, and he in turn washing their stripes. 7. The baptism of a whole family at midnight. 8. The holy joy of salvation. 9. The conjunction of the preparation of alarm in the sinner, and the gospel the remedy for it. 10. The demonstration of the felt worthlessness of life without the gospel, the misery of life, in the prompt resolution of the jailer to take his life. 11. The demonstration that salvation is of grace without works; for what good works had been done by this pagan who was just about to commit self-murder? (See A. Monod's sermon on this passage.) 12. The magnanimity of the apostles in allowing themselves to be so badly treated when they might have prevented it by an earlier announcement of their Roman citizenship.

Vs. 33. "*Bathed, baptized.*" *Pulcher vice* (Bengel). The jailer was no doubt baptized with a portion of the same water with which he had washed the stripes of the apostles.

Vs. 17. After this the first person is dropped until Acts xx. 5. This would seem to show that Luke had remained in Philippi until he rejoined Paul at that place just before the departure to the Troad. (Verse 20.) στρατηγοις, *dumviri*, or miniature consuls (Philippi being a colonia), or praetors.

Vs. 34. Compare this with the effects of the martyrdom of Stephen. "The soil of Jerusalem was too poor to be made fruitful even by the blood of martyrs." (Baumgarten.) The hardening process had begun among the Jews. This is the first instance of the sufferings of God's witnesses ending in the conversion of unbelievers.

Vs. 37. ἀκατακρίτους, "*causa indicta*" (Calvin), without a hearing. (Compare Acts xxv. 16.) οὐ γὰρ, "*nicht, doch*" (De Wette), by no means. According to Alexander, an elliptical expression; no (they shall not do so), for (we will not submit to it). Calvin has "*non profecto*" = no, truly, or as our version has it, "no, verily."

CHAPTER XVII.

XXVI. THE SECOND MISSIONARY TOUR CONTINUED—LABORS, TRIALS, AND SUCCESSES OF PAUL AND HIS HELPERS IN THESSALONICA, BEREA, AND ATHENS.

Now when they had passed through Amphipolis and Apollo- 1
nia, they came to Thessalonica, where was a synagogue of the
Jews: and Paul, as his custom was, went in unto them, and for 2
three sabbath days reasoned with them from the Scriptures,
opening and alleging, that it behoved the Christ to suffer, and 3
to rise again from the dead; and that this Jesus, whom, said
he, I proclaim unto you, is the Christ. And some of them 4
were persuaded, and consorted with Paul and Silas; and of the
devout Greeks a great multitude, and of the chief women not a
few. But the Jews, being moved with jealousy, took unto them 5
certain vile fellows of the rabble, and gathering a crowd, set
the city on an uproar; and assaulting the house of Jason, they
sought to bring them forth to the people. And when they 6
found them not, they dragged Jason and certain brethren be-
fore the rulers of the city, crying, These that have turned the
world upside down are come hither also; whom Jason hath re- 7
ceived: and these all act contrary to the decrees of Cæsar, say-
ing that there is another king, one Jesus. And they troubled 8
the multitude and the rulers of the city, when they heard these
things. And when they had taken security from Jason and the 9
rest, they let them go.

And the brethren immediately sent away Paul and Silas by 10
night unto Berœa: who, when they were come thither, went
into the synagogue of the Jews. Now these were more noble 11
than those in Thessalonica, in that they received the word with
all readiness of mind, examining the Scriptures daily, whether 12
these things were so. Many of them therefore believed; also
of the Greek women of honorable estate, and of men, not a few.
But when the Jews of Thessalonica had knowledge that the 13
word of God was proclaimed of Paul at Berœa also, they came
thither likewise, stirring up and troubling the multitudes. And 14
then immediately the brethren sent forth Paul to go as far as
to the sea: and Silas and Timothy abode there still. But they 15
that conducted Paul brought him as far as Athens: and receiv-
ing a command unto Silas and Timothy that they should come
to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was 16
provoked within him, as he beheld the city full of idols. So he 17

reasoned in the synagogue with the Jews and the devout persons,
and in the market-place every day with them that met with
18 him. And certain also of the Epicurean and Stoic philosophers
encountered him. And some said, What would this babbler
say? other some, He seemeth to be a setter forth of strange
19 gods: because he preached Jesus and the resurrection. And
they took hold of him, and brought him unto the Areopagus,
saying, May we know what this new teaching is, which is spoken
20 by thee? For thou bringest certain strange things to our ears:
21 we would know therefore what these things mean. (Now all
the Athenians and the strangers sojourning there spent their
time in nothing else, but either to tell or to hear some new
22 thing.) And Paul stood in the midst of the Areopagus, and
said,

Ye men of Athens, in all things I perceive that ye are somewhat
23 superstitious. For as I passed along, and observed the objects
of your worship, I found also an altar with this inscription, TO
AN UNKNOWN GOD. What therefore ye worship in ignorance, this
24 set I forth unto you. The God that made the world and all
things therein, he, being Lord of heaven and earth, dwelleth
25 not in temples made with hands; neither is he served by men's
hands, as though he needed anything, seeing he himself giveth
26 to all life, and breath, and all things; and he made of one every
nation of men for to dwell on all the face of the earth, having
determined their appointed seasons, and the bounds of their
27 habitation; that they should seek God, if haply they might feel
after him, and find him, though he is not far from each one of us:
28 for in him we live, and move, and have our being; as certain
even of your own poets have said, For we are also his offspring.
29 Being then the offspring of God, we ought not to think that the
Godhead is like unto gold, or silver, or stone, graven by art and
30 device of man. The times of ignorance therefore God overlooked: but now he commandeth men that they should all every-
31 where repent: inasmuch as he hath appointed a day, in the
which he will judge the world in righteousness by the man
whom he hath ordained; whereof he hath given assurance unto
all men, in that he hath raised him from the dead.
32 Now when they heard of the resurrection of the dead, some
mocked; but others said, We will hear thee concerning this
33 yet again. Thus Paul went out from among them. But cer-
34 tain men clave unto him, and believed: among whom also was
Dionysius the Areopagite, and a woman named Damaris, and
others with them.

Vs. 3. Paul had two things to do: 1. By an *exegesis* of

the Old Testament prophecies to show that the Messiah (the Christ) was to suffer and then to rise from the dead. 2. By a *comparison* of the history of the Messiah, *Jesus*, whom he preached, with the results thus obtained from the prophecies, to show the identity of the two. The first process is described as a *διανοιγων*; the second as a *παρατιθεμενος*. The *οὗτός* refers to the Christ of the prophecies. *This* suffering and rising Christ of the prophets is the Christ Jesus whom I preach, etc. (Compare Luke xxiv. 25; xxvii. 44–46.)

Vs. 4. *προσεκληρώθησαν*. Obviously, in a passive sense, says Winer (*apud* Lechler), these consorts were allotted to Paul and Silas as their hire, as the seals of their ministry, or, more probably, were introduced into the same inheritance with Paul and Silas, the inheritance of grace. (Compare Phil. i. 7; 2 Pet. i. 1, *et al.*)

Vs. 5. *ἀγοραίων*. *Canalicolæ* (*canaille*), *subrostrum*, *subbasilicam*—men of the sewers, men below the rostrum, etc., idlers, loungers, who frequent all places where there is likely to be a gathering of people.

Vs. 6. *ἀναστατώσαντες*. (Compare Hag. ii. 7; Heb. xii. 26.) "The devil had turned the world wrong side up, and the apostles were doing a good thing in turning it upside down." (South.) Note the way of the world. Paul had created no disturbance at all. His enemies were making all the trouble. (Compare 1 Kings xviii. 17, 18.) The complaint of the wolf against the lamb lower down the stream. Note, again, that the charge against Paul & Co. is here more specific than in Philippi. It is that of saying that there is another *king*. Compare the prominence of the *kingdom* in the Epistle to the Thessalonians. This gives a noteworthy coincidence (undesigned) between the Epistles and the Acts.

Vs. 7. *βασιλέα*. Compare the Epistle to the Thessalonians, from which it would appear that the Thessalonian believers might themselves have misunderstood the doctrine of the kingdom.

Vs. 11. Notice the bearing of this verse upon two points: 1. Paul, though an inspired apostle, proved his doctrine by the Old Testament Scriptures. The pope, even if he were infallible, would be obliged to prove his doctrine (or show its harmony with) from the Old and New Testament Scriptures, which he, as well as we, acknowledge to be a divine rule. 2. The exercise of "the right of private judgment" upon the teaching of an infallible teacher. Therefore, even if the pope were an infallible teacher, it would not follow that men have no right of private judgment.

Vs. 18. The first public conflict in the field of argument between paganism and Christianity here recorded. *Δαιμονίων. Dii minores*, or *Dii minorum gentium*. Compare 1 Tim. iv. 1, where *δαιμονίων* is the genitive of the *object*, "teachings concerning demons," tutelary divinities, angels or saints. *Δαιμονίων* is here used, therefore, in a good sense (*i. e.*, from the pagan point of view). It is the only instance of its occurrence in this book. (See on Acts viii. 7.)

Vs. 21. *ἢ λέγειν τι ἢ ἀκούειν. Percunetatorem fugito, nam gaun lus idem est.* (Horace, *apud*; Calvin, *in loc.*) A *quid nunc* is a great talker; an inquisitive man is like a cask with a hole in it. "*Curiosi similes sunt doliis pertusis.*" (Calvin.) So Terence: "*Plenus rimarum sum; hac atque illac perfluo.*" (See Bengel, *in loc.*)

Vs. 22. *δεισιδαιμονεστέρους, andächtig* (devout—Stier and Theile); *Gottenfunchtig* (De Wette); *Gottendieustl* (Berlenbruger Bible); *Gottendieustl* (Gossner); *Gottengraochtig* (Leiler); quasi superstitious (Vulgate and Calvin); somewhat superstitious (Revision).

Vs. 23. For *ὅν* and *τουτον*, of the *Textus Receptus*, read *ὅ* and *τουτο*. The object of their worship was not a person, but a nonentity or vague abstraction. *Βωμὸν.* See Trench's *Syn.*, Par. I., p. 42. *βωμόν* (a heathen altar) occurring only once in the New Testament; *θυσιαστήριον* (the altar of the true God) over twenty times. Compare *προφητευειν* and *μαντέυεσθαι*

(only once, Acts xvi. 16), the latter founded on the notion that the heathen prophet was in a state of *frenzy* (μανια).

Vs. 28. (Trollope's note.) Aratus flourished about 77 B. C. He was a native of Cilicia, the same province that Tarsus belonged to. Cleanthes of Assos (240 B. C.), a Stoic philosopher, was tried by the Areopagus for a vagrant (*i. e.*, one having no visible means of subsistence).

May not the plural here (τινες) refer to both Aratus and Cleanthes? This would seem to show an acquaintance with both the "Phæn" of Aratus and the "Hymn to Jupiter" of Cleanthes. (See Godet's *Commentary on Romans.*) Paul quotes from *poets* rather than philosophers, as such (Cleanthes was a philosopher), because the former express the *sentiments*, the latter the *opinions* of mankind; and man is more man by his *heart* than his *head*.

Vs. 29. Man cannot dishonor God without dishonoring himself.

Vs. 31. The fact of a judgment is made prominent also in Peter's address in Acts x. 42, which was also, like this of Paul, delivered to a *Gentile* audience. That the judge should be a *man* was not strange to Gentile modes of thinking. Minos, Radamanthus, and Æacus were all men, though the sons of Jupiter.

CHAPTER XVIII.

XXVII. THE SECOND MISSIONARY TOUR COMPLETED AND THE THIRD BEGUN. THE LABORS, TRIALS, AND ACHIEVEMENTS OF PAUL IN CORINTH. HIS RETURN INTO SYRIA AFTER A STOP IN CENCHREÆ AND IN EPHESUS, AND A VISIT TO JERUSALEM. HIS SOJOURN IN ANTIOCH, AND HIS REVISITATION OF THE CHURCHES IN GALATIA. (VS. 1–23.)

After these things he departed from Athens, and came to 1
Corinth. And he found a certain Jew named Aquila, a man of 2
Pontus by race, lately come from Italy, with his wife Priscilla,

because Claudius had commanded all the Jews to depart from
3 Rome: and he came unto them; and because he was of the same
trade, he abode with them, and they wrought; for by their
4 trade they were tentmakers. And he reasoned in the syna-
gogue every sabbath, and persuaded Jews and Greeks.
5 But when Silas and Timothy came down from Macedonia,
Paul was constrained by the word, testifying to the Jews that
6 Jesus was the Christ. And when they opposed themselves, and
blasphemed, he shook out his raiment, and said unto them,
Your blood be upon your own heads; I am clean: from hence-
7 forth I will go unto the Gentiles. And he departed thence,
and went into the house of a certain man named Titus Justus,
one that worshipped God, whose house joined hard to the syna-
8 gogue. And Crispus, the ruler of the synagogue, believed in the
Lord with all his house, and many of the Corinthians hearing
9 believed, and were baptized. And the Lord said unto Paul in
the night by a vision, Be not afraid, but speak, and hold not thy
10 peace: for I am with thee, and no man shall set on thee to harm
11 thee: for I have much people in this city. And he dwelt there
a year and six months, teaching the word of God among them.
12 But when Gallio was proconsul of Achaia, the Jews with one
accord rose up against Paul, and brought him before the judge-
13 ment-seat, saying, This man persuadeth men to worship God
14 contrary to the law. But when Paul was about to open his
mouth, Gallio said unto the Jews, If indeed it were a matter of
wrong or of wicked villany, O ye Jews, reason would that I
15 should bear with you: but if they are questions about words
and names and your own law, look to it yourselves; I am not
16 minded to be a judge of these matters. And he drave them
17 from the judgement-seat. And they all laid hold on Sosthenes,
the ruler of the synagogue, and beat him before the judgement-
seat. And Gallio cared for none of these things.
18 And Paul, having tarried after this yet many days, took his
leave of the brethren, and sailed thence for Syria, and with him
Priscilla and Aquila; having shorn his head in Cenchreæ: for he
19 had a vow. And they came to Ephesus, and he left them there:
but he himself entered into the synagogue, and reasoned with
20 the Jews. And when they asked him to abide a longer time,
21 he consented not; but taking his leave of them, and saying,
I will return again unto you, if God will, he set sail from Eph-
22 esus. And when he had landed at Cæsarea, he went up and
23 saluted the church, and went down to Antioch. And having
spent some time there, he departed, and went through the
region of Galatia and Phrygia in order, establishing all the
disciples.

Vs. 1. Compare 1 Cor. ii. 2. Paul had tried the ground of natural religion and of history at Athens, but with a very discouraging result. He now resolves, in the beginning of his labors at Corinth, to know nothing but Jesus and him crucified. Both preachings were under the direction of the Holy Ghost and were for a sign to *us*. So says Baumgarten, but not justly.

Vs. 5. The τε and the article before each of the names Silas and Timotheus would seem to imply that the two did not come together. Compare Acts xvii. 14, where the meaning may be Silas and Timotheus remained by the independent determination of each, and Acts xvii. 15, where the absence of the article is accounted for by the fact that the same message was sent to both. The last two words state the substance of Paul's preaching: the Messiah of the Old Testament and the identity of Jesus with that Messiah. (Acts xvii. 5.) It was on the occasion of the return of Silas and Timotheus that the First Epistle to the Thessalonians was written. The second was written a few months after from the same place. (Corinth.) (See Con. & Howson.)

Vs. 6. Compare Acts xiii. 46.

Vs. 7. *συνομοροῦσα.* From ὅμος ὅρος, having the same boundaries—contiguous—adjoining; *συναγωγῇ*: the *place* or house here, not the assembly.

Vs. 12. Under Tiberius, Achaia was an "imperial" province and governed by proprætors; Claudius restored it to the senate, which gave it proconsuls for government. (Hackett.) Alexander (Commentary, *in loc.*) says (or the types make him say) the very reverse of what he means to say. (See his note on chap. xiii. 7.) Tiberius reigned 14–37; Caligula, 37–41; Claudius, 41–54; Nero, 54–68; Galba, Otho, Vitellius, Vespasian, 68–79; Titus, 79–81; Domitian, 81–96; Nerva, 96–98; Trajan, 98–117.

Vs. 18. The eastern port of Corinth, Cenchreæ, distant about seventy stadia (not quite nine miles). The western

was *Lechæum*, about twelve stadia from the city. There was a third, a smaller port, called Schœnus, where the isthmus was narrowest, *i. e.*, about three miles across. Near Corinth the isthmus was six miles wide. Horace calls Corinth *Corinthus bimaris*.

XXVIII. THE VISIT OF APOLLOS TO EPHESUS AND HIS TEACHING THERE. HIS INSTRUCTION AT THE HANDS OF AQUILA AND PRISCILLA. (VERSES 24–28.)

24 Now a certain Jew named Apollos, an Alexandrian by race,
a learned man, came to Ephesus; and he was mighty in the
25 scriptures. This man had been instructed in the way of the
Lord; and being fervent in spirit, he spake and taught carefully
the things concerning Jesus, knowing only the baptism of John:
26 and he began to speak boldly in the synagogue. But when
Priscilla and Aquila heard him, they took him unto them, and
27 expounded unto him the way of God more carefully. And when
he was minded to pass over into Achaia, the brethren encouraged
him, and wrote to the disciples to receive him: and when he
was come, he helped them much which had believed through
28 grace: for he powerfully confuted the Jews, and that publicly,
showing by the scriptures that Jesus was the Christ.

Vs. 27. *προτρεψάμενοι*, governing *αὐτον* understood. They encouraged Apollos in his desire to go to Achaia, and wrote to the brethren, etc. *προτρεψάμενος* governs the accusative, not the dative; and if *μαθητας* is the object of the verb (according to the sense), *αυτους* must be supplied.

Vs. 28. *διὰ τῆς χάριτος* seems to qualify the whole preceding clause. Apollos helped, by the grace given to him, those who believed through the grace given them. This may account for the words being last in the sentence. *διακατηλέγχετο*. This word denotes logical discomfiture (refutation), not conviction, which last would imply the reception of the doctrine.

CHAPTER XIX.

XXIX. PAUL'S RETURN TO EPHESUS, AND HIS LABORS, OPPOSITION, AND ACHIEVEMENTS DURING THE SPACE OF ABOUT TWO YEARS. (VERSES 1–41.)

And it came to pass that, while Apollos was at Corinth, Paul, 1
having passed through the upper country, came to Ephesus,
and found certain disciples: and he said unto them, Did ye re- 2
ceive the Holy Ghost when ye believed? And they said unto
him, Nay, we did not so much as hear whether the Holy Ghost
was given. And he said, Into what then were ye baptized? 3
And they said, Into John's baptism. And Paul said, John 4
baptized with the baptism of repentance, saying unto the peo-
ple, that they should believe on him which should come after
him, that is, on Jesus. And when they heard this, they were 5
baptized into the name of the Lord Jesus. And when Paul 6
had laid his hands upon them, the Holy Ghost came on them;
and they spake with tongues, and prophesied. And they were 7
in all about twelve men.

And he entered into the synagogue, and spake boldly for the 8
space of three months, reasoning and persuading as to the things
concerning the kingdom of God. But when some were hard- 9
ened and disobedient, speaking evil of the Way before the mul-
titude, he departed from them, and separated the disciples,
reasoning daily in the school of Tyrannus. And this continued 10
for the space of two years; so that all they which dwelt in Asia
heard the word of the Lord, both Jews and Greeks. And God 11
wrought special miracles by the hands of Paul: insomuch that 12
unto the sick were carried away from his body handkerchiefs or
aprons, and the diseases departed from them, and the evil spir-
its went out. But certain also of the strolling Jews, exorcists, 13
took upon them to name over them which had the evil spirits
the name of the Lord Jesus, saying, I adjure you by Jesus whom
Paul preacheth. And there were seven sons of one Sceva, a 14
Jew, a chief priest, which did this. And the evil spirit answered 15
and said unto them, Jesus I know, and Paul I know; but who
are ye? And the man in whom the evil spirit was leaped on 16
them, and mastered both of them, and prevailed against them,
so that they fled out of that house naked and wounded. And 17
this became known to all, both Jews and Greeks, that dwelt at
Ephesus; and fear fell upon them all, and the name of the
Lord Jesus was magnified. Many also of them that had be- 18
lieved came, confessing, and declaring their deeds. And not a 19

few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver.
20 So mightily grew the word of the Lord and prevailed.
21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also
22 see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
23 And about that time there arose no small stir concerning the
24 Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business
25 unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this
26 business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they
27 be no gods which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence,
28 whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying,
29 Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's
30 companions in travel. And when Paul was minded to enter in
31 unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre.
32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not where-
33 fore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence
34 unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great
35 is Diana of the Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell
36 down from Jupiter? Seeing then that these things cannot be
37 gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of tem-

ples nor blasphemers of our goddess. If therefore Demetrius, 38
and the craftsmen that are with him, have a matter against any
man, the courts are open, and there are proconsuls: let them
accuse one another. But if ye seek anything about other mat- 39
ters, it shall be settled in the regular assembly. For indeed we 40
are in danger to be accused concerning this day's riot, there
being no cause for it: and as touching it we shall not be able
to give account of this concourse. And when he had thus 41
spoken, he dismissed the assembly.

Vs. 1. Famous for the temple of Artemis, one of the seven wonders of the world, the other six being: (1), The pyramids (instead of which some reckon the Pharos, the light-house at Alexandria); (2 and 3), The walls and hanging gardens of Babylon; (4), The statue of the Olympian Jupiter, by Phidias; (5), The mausoleum built by Artemisia over the remains of her husband, Mausolus, King of Caria; (6), The Colossus of Rhodes.

Vs. 3. *εἰς*. Compare 1 Cor. x. 2 (Moses), then Matt. xxviii. 19, with *ὄνομα*, verses 1–5. See Strong's *Theology* (Baptist), p. 534; also, pp. 464, 502, 521, 531, 547.

Vs. 5. Note, it is not said that Paul baptized them. (See 1 Cor. i. 14, 17.)

Vs. 9. *ἠπείθουν*, "disbelieved," a positive act. *σχολῇ*, leisure, study, school, or school-house. (Alexander, *in loco*.)

Vs. 10. *ἔτη δύο*. To this period are now commonly referred the Epistle to the Galatians and the First Epistle to the Corinthians.

Vs. 15. *γινώσκω*, reverential; *ἐπίσταμαι*, familiar. "Jesus I know; Paul I am acquainted with." (Alexander, *in loco*.)

Vs. 18. Note the force of the pluperfect. Those who had believed before now saw God's displeasure at all magical and occult arts.

Vs. 19. *περίεργα*, officious, overbusy, meddlesome, inquisitive (1 Tim. v. 13), curious, prying into the secret things of God. (Deut. xxix. 29.) These pieces of silver, if of the denomination of the Attic drachms, varying in value from

fifteen to seventeen cents of our money, would amount to seven or eight thousand dollars. (Alexander.)

Vs. 20. A passage in a letter of Pliny the Younger to Trajan, written about fifty years after this, laments the decay of heathen worship in Asia Minor, not only in the cities, but in the hamlets and country; but intimates that a reaction in favor of heathenism had begun. He speaks of the temples, which had almost become desolate, as beginning to be frequented; the sacred rites, which had been long intermitted, as beginning again to be observed; the animals to be used as victims, of which purchasers had been rare, as again coming to market. (Epistle x. 97 or 96; in Schaff's *Apostolic Church*, sec. 77.)

Vs. 21. "*To Jerusalem.*" For the purpose of carrying the contributions to the poor saints. (1 Cor. xvi. 1–9; compare Rom. xv. 25, 26, 31.) To make these collections two of his ministers were sent before to Macedonia (verse 22), probably to Thessalonica and Philippi. The aorist διελθών may denote, as it commonly does (see Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, p. 34), past time in relation to πορεύεσθαι considered as the principal verb; or it may be used as an indefinite (Goodwin, *ut supra*, p. 35) corresponding with πορεύεσθαι. In the first view the visit to Jerusalem is shown by the construction itself to be the main purpose of Paul; in the last, there are *two* purposes, to go through Macedonia, and to go to Jerusalem. The first is preferable, because τίθημι is not one of the verbs which commonly take the aorist participle in the sense of the infinitive (such as περιοράω, etc.).

Vs. 24. Ἄρτεμις. Different from the Hellenic Artemis or the Roman Diana. The latter represented under the figure of a woman in the succinct garb of a huntress; the former of a woman with many breasts, denoting the prolific and nutritive powers of nature. The difference between the Greek and oriental symbolization illustrated here. The Greeks sacrificed

the meaning of the symbol to the ideal of *beauty;* the oriental sacrificed beauty to the meaning of the symbol. Hence many of the oriental symbols were unsightly. It is probable that Artemis was a Hittite goddess. (See *Presbyterian Quarterly* for January, 1888, pp. 452 ff.)

Vs. 37. ἱεροσύλους. Rendered in the Authorized Version "*robbers of churches.*" This has been taken as an oversight of the translators—"church" in the mouth of the town-clerk of Ephesus being an anachronism. But in earlier English the word was applied, sometimes, not only to the Jewish, but even to a heathen temple. Thus Sir John Cheke (A. D. 1557) quotes Matthew xxvii. 51: "The veil of the *church* was rent," etc. So in the translation of *Ovid's Metamorphosis* by Golding (completed in A. D. 1575) we have "the *church* of Juno"; so in Marlowe's (A. D. 1593) translation of *Lucan*, "the *church* of Jove." (See Trench's *Select Glossary.*)

Vs. 39. "ἐννόμῳ ἐκκλησίᾳ," an assembly not merely permitted, but required, or constituted by the laws, in contradistinction from the informal (however *lawful*) meeting he was then addressing.

Vs. 40. "στασις," corresponding to the "coetus," "συστροφή" to the "consensus" of the Roman law. (See Alexander, *in loc.*, and Trollope's note below.) ἐκκλησίᾳ ἐννόμῳ, a legal popular assembly. ἐκκλησία νομμος, an assembly of the ordinary sort. ἐκκλησία συγκλητος, an extraordinary one. (Meyer, *in loc.*)

CHAPTER XX.

XXX. PAUL'S RETURN THROUGH MACEDONIA AND GREECE TO TROAS. HIS PREACHING AND RESTORATION OF EUTYCHUS. HIS STOP AT MILETUS AND CHARGE TO THE EPHESIAN ELDERS THERE. (VERSES 1–38.)

And after the uproar was ceased, Paul having sent for the 1
disciples and exhorted them, took leave of them, and departed

for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months there, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him as far as Asia Sopater of Berœa, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward

our Lord Jesus Christ. And now, behold, I go bound in the 22
spirit unto Jerusalem, not knowing the things that shall befall
me there: save that the Holy Ghost testifieth unto me in every 23
city, saying that bonds and afflictions abide me. But I hold 24
not my life of any account, as dear unto myself, so that I may
accomplish my course, and the ministry which I received from
the Lord Jesus, to testify the gospel of the grace of God. And 25
now, behold, I know that ye all, among whom I went about
preaching the kingdom, shall see my face no more. Wherefore 26
I testify unto you this day, that I am pure from the blood of all
men. For I shrank not from declaring unto you the whole 27
counsel of God. Take heed unto yourselves, and to all the 28
flock, in the which the Holy Ghost hath made you bishops, to
feed the church of God, which he purchased with his own
blood. I know that after my departing grievous wolves shall 29
enter in among you, not sparing the flock; and from among 30
your own selves shall men arise, speaking perverse things, to
draw away the disciples after them. Wherefore watch ye, re- 31
membering that by the space of three years I ceased not to ad-
monish every one night and day with tears. And now I commend 32
you to God, and to the word of his grace, which is able to build
you up, and to give you the inheritance among all them that are
sanctified. I coveted no man's silver, or gold, or apparel. 33
Ye yourselves know that these hands ministered unto my neces- 34
sities, and to them that were with me. In all things I gave 35
you an example, how that so labouring ye ought to help the
weak, and to remember the words of the Lord Jesus, how he
himself said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed 36
with them all. And they all wept sore, and fell on Paul's neck 37
and kissed him, sorrowing most of all for the word which he 38
had spoken, that they should behold his face no more. And
they brought him on his way unto the ship.

Vs. 3. Hellas, as distinguished from Macedonia. During these three months, Paul wrote the Epistle to the Romans, as is now generally supposed.

Vs. 4. Seven—four from Asia (two from the interior, and two from the western coast) and three from Europe, representing the Gentiles' churches. Perhaps bearing the contribution of the Gentiles, and as such corresponding with the seven almoners or deacons in the mother church itself. (Alexander, *in loc.*)

ἄχρι τῆς Ἀσίας is probably to be taken in the "exclusive sense," up to that point from which the voyage to Asia is usually made, *i. e.*, to Philippi. The seven companions left Paul and Luke there, and went before to Troas, where they waited for Paul. (Wieseler *apud* Baumgarten.)

Vs. 5. Paul and the historian. Hence Timothy (who had gone before) was *not* the historian.

Vs. 7. An argument for the "observance of the first day of the week at that time, for stated public worship." Paul arrived at Troas on *Monday* (see end of verse 6) and left on Monday. He waited, it appears, six days for an opportunity to preach on Sunday, just as a preacher might *now* do.

The first record of the communion at the Lord's table of Jews and Gentiles together. Paul (and probably Silas) were Jews; the rest Gentiles. And these Gentiles were travelling with the contributions of the Gentile churches (compare Acts ii. 29, 30) made for the Jewish saints. How glorious the brotherhood and communion of the nations in Christ, the "Son of man"!

Vs. 8. "*Many lights.*" This shows how careful the disciples were to avoid giving occasion for scandal. (Rieger in Lechlen, *in loc.*)

Vs. 13–15. *Assos*, a seaport of Mysia, not far from Troas; *Mitylene*, capital of Lesbos, an island opposite Assos; *Chios*, an island in the Ægean Sea, one of the places which claimed to be the birthplace of Homer ("the blind old bard of Scios' rocky isle"); *Samos*, island, birthplace of Pythagoras; *Miletus*, birthplace of Thales.

Vs. 17. πρεσβυτέρους, "chosen rulers" (Deut. i. 13, 15; xvi. 18; Judges xi. 11; 2 Sam. vi. 1), and, as such, *representatives* of the people.

Vs. 19. δακρύων. The *tears* of Paul are frequently noted. Three times in this discourse: 1. In this verse. 2. In verse 31. 3. In verse 37 (by implication). The first were tears of grief for his own sufferings. The second, tears of charity

and compassion as a minister of the gospel. The third, tears of tenderness and affection as a man and a Christian. Compare his Master's tears: 1. Of sorrow in Gethsemane (Heb. v. 7). 2. Of charity, over Jerusalem (Luke xix. 41). 3. Of tenderness at the grave of Lazarus (John ii. 35). (See the striking discourse of Monod, the second of the discourses on Paul. See also the sermon of John M. Mason on this passage in his *Works*, Vol. I., pp. 343 ff.)

Vs. 28. *ποιμην* is the general word for the shepherd's office, and generally has the sense in the New Testament of *ruling*. *βοσκειν* is the special function of *feeding* and *pasturing*. (See John xxi. 15–17.) There are three titles given to the church officers here assembled: *πρεσβυτέρους* (presbytery), the name of dignity; *ἐπισκόπους* (overseer), the name of function; *ποιμένες* (shepherd), the poetical name.

Vs. 29, 30. See my note on Acts xix. 20, *supra*, and compare Rev. ii. 1 ff.

Vs. 35. Compare 1 Chron. xxix. 9–17 for the *blessedness of giving*.

CHAPTER XXI.

XXXI. PAUL'S VOYAGE TO TYRE AND STAY THERE. HIS JOURNEY TO CÆSAREA AND STAY THERE. JOURNEY TO JERUSALEM AND RECEPTION THERE BY THE CHURCH AND PEOPLE. LEAVE TO ADDRESS THE MOB. (VERSES 1–40.)

And when it came to pass that we were parted from them, 1
and had set sail, we came with a straight course unto Cos, and
the next day unto Rhodes, and from thence unto Patara: and 2
having found a ship crossing over unto Phœnicia, we went
aboard, and set sail. And when we had come in sight of Cy- 3
prus, leaving it on the left hand, we sailed unto Syria, and
landed at Tyre: for there the ship was to unlade her burden.
And having found the disciples, we tarried there seven days: 4
and these said to Paul through the Spirit, that he should not set
foot in Jerusalem. And when it came to pass that we had ac- 5
complished the days, we departed and went on our journey;
and they all, with wives and children, brought us on our way,

6 till we were out of the city: and kneeling down on the beach,
we prayed, and bade each other farewell; and we went on board
the ship, but they returned home again.
7 And when we had finished the voyage from Tyre, we arrived
at Ptolemais; and we saluted the brethren, and abode with
8 them one day. And on the morrow we departed, and came
unto Cæsarea: and entering into the house of Philip the evan-
9 gelist, who was one of the seven, we abode with him. Now this
10 man had four daughters, virgins, which did prophesy. And as
we tarried there many days, there came down from Judæa a
11 certain prophet, named Agabus. And coming to us, and taking
Paul's girdle, he bound his own feet and hands, and said, Thus
saith the Holy Ghost, So shall the Jews at Jerusalem bind the
man that owneth this girdle, and shall deliver him into the
12 hands of the Gentiles. And when we heard these things, both
we and they of that place besought him not to go up to Jerusa-
13 lem. Then Paul answered, What do ye, weeping and break-
ing my heart? for I am ready not to be bound only, but also
14 to die at Jerusalem for the name of the Lord Jesus. And when
he would not be persuaded, we ceased, saying, The will of the
Lord be done.
15 And after these days we took up our baggage, and went up
16 to Jerusalem. And there went with us also certain of the dis-
ciples from Cæsarea, bringing with them one Mnason of Cyprus,
an early disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren received
us gladly. And the day following Paul went in with us unto
18 James; and all the elders were present. And when he had sa-
19 luted them, he rehearsed one by one the things which God had
20 wrought among the Gentiles by his ministry. And they, when
they heard it, glorified God; and they said unto him, Thou
seest, brother, how many thousands there are among the Jews
of them which have believed; and they are all zealous for the
21 law: and they have been informed concerning thee, that thou
teachest all the Jews which are among the Gentiles to forsake
Moses, telling them not to circumcise their children, neither to
22 walk after the customs. What is it therefore? they will cer-
23 tainly hear that thou art come. Do therefore this that we say
24 to thee: We have four men which have a vow on them; these
take, and purify thyself with them, and be at charges for them,
that they may shave their heads: and all shall know that there is
no truth in the things whereof they have been informed concern-
ing thee; but that thou thyself also walkest orderly, keeping the
25 law. But as touching the Gentiles which have believed, we
wrote, giving judgment that they should keep themselves from

things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, 26
and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews 27
from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man that teacheth all men everywhere against 28
the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the 29
Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran to- 30
gether: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they 31
were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forth- 32
with he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid 33
hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some 34
shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the 35
stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed 36
after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith 37
unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyp- 38
tian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But 39
Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the 40
stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Vs. 1. "*Cos.*" An island off the coast of Caria, famous for the worship of Æsculapius, and the residence of Hippocrates.

Vs. 3. ἀναφάναντες. See note on Acts xii. 10 above for

solecisms of this kind. *ἐυώνυμον*. A superstitious euphemism for *ἀριστερὸν* or *εξαριστερῶν*. (See Luke xxiii. 33; 2 Cor. vi. 7; compare Matt. vi. 3.)

Vs. 7. "*Ptolemais*." In Old Testament, Acco; later, Acre (or Saint Jean d' Acre). Crusades, French Revolution, wars of Greek independence, England and Austria *versus* Russia.

Vs. 11. *ἀυτοῦ* of the *Textus Receptus* ought to be *ἀυτοῦ*. Indeed, the modern critics read, with the oldest manuscripts, *ἑαυτοῦ*, of which *ἀυτοῦ* is a contraction. It is more natural to suppose that Agabus bound his own hands and feet than those of Paul.

Vs. 16. *ἀρχαίῳ*, not *παλαιος*, a disciple of long standing, not an old *man* who was a disciple. The Revision has "early."

Vs. 21. *κατηχήθησαν*. "Were, or have been, *instructed*." Paul's enemies were careful to teach the people that he had been teaching apostasy from Moses.

It appears from this that the Hebrew Christians would have continued to circumcise their children if baptism had not taken the place of circumcision; and as baptism has come in the place of circumcision, if Paul and the other apostles had taught that children were not to be baptized, that a great uproar would have arisen among these Christians on account of the abridgment of their privileges.

Vs. 26. "He entered into the temple, giving public notice that the days of purification were fulfilled [and stayed there], till the offering for each one of them was brought." (Conybeare and Howson, translation.) De Wette has, for the last clause, "*Bis die opfer dargebracht wären für einen jeglichen von ihnen*." (Revision of 1881, same as Conybeare and Howson.)

Vs. 28. "*εἰσήγαγεν*" and "*κεκοίνωκεν*." The first denoting a *single act* (aorist), the second an *abiding* result (perfect). He brought Greeks into the temple, and, as a consequence, the temple was, and *still is*, profaned. (See a nice example of the distinction between the aorist and the perfect in Matt. xxv. 14–30, and my note thereon.)

Vs. 31. *σπεῖρα.* In military history a maniple (battalion), two centuries, third part of a cohort. But words of this sort in ancient times, as in modern, were laxly used. Hence, the commander of the force is called (verse 33) a chiliarch, or commander of a thousand (*tribunus*). (Compare Acts x. 1; iv. 1; v. 24, 26; John xviii. 3, 12; Alexander, *in loc.*)

Vs. 33. *τίς ἂν εἴη κ. τ. λ.* (according to the *Textus Receptus*). The optative is used in the *oratio obliqua*, when the sentiments of a speaker are recorded, but not given in his own person. When an inquirer anticipates uncertainty or indecision in a reply, the presumed contingency passing through his mind is marked by the insertion of *ἄν*. Thus *εἴη* (optative) *ἐστιν πεποιηκώς* (indicative) because in the mind of the chiliarch there was less difficulty in finding out what Paul had done than in discovering who he was. But it does not appear to have been very difficult to find out who Paul was (verses 38, 39).

Vs. 35. *συνέβη*, like *ἐγένετο*, with the accusative and infinitive, as in Luke iii. 21; vi. 1, 2; frequently elsewhere. *συνέβη* more frequent in the classics, *ἐγένετο* in the New Testament.

Vs. 38. The accent on the *ἄρα* is rather against the interrogative reading of this sentence. (See note on chapter vii. 1, *supra*.) But the accents are not in the manuscripts, and in such words as these are really an *interpretation.*

CHAPTER XXII.

XXXII. PAUL'S DEFENCE AND THE FURY OF THE JEWS. THE CHIEF CAPTAIN AND PAUL. (VERSES 1–30.)

Brethren and fathers, hear ye the defence which I now make 1
unto you.

And when they heard that he spake unto them in the Hebrew 2
language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought up in this 3
city, at the feet of Gamaliel, instructed according to the strict
manner of the law of our fathers, being zealous for God, even
as ye all are this day; and I persecuted this Way unto the death, 4
binding and delivering into prisons both men and women. As 5

also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there
6 unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light
7 round about me. And I fell unto the ground, and heard a voice
8 saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am
9 Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of
10 him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee
11 to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came
12 into Damascus. And one Ananias, a devout man according to
13 the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive
14 thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his
15 mouth. For thou shalt be a witness for him unto all men of
16 what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his
17 name. And it came to pass, that, when I had returned to Jeru-
18 salem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony
19 concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed
20 on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the gar-
21 ments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.
22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth;
23 for it is not fit that he should live. And as they cried out, and
24 threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know
25 for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a
26 Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art

thou about to do? for this man is a Roman. And the chief cap- 27
tain came, and said unto him, Tell me, art thou a Roman?
And he said, Yea. And the chief captain answered, With a 28
great sum obtained I this citizenship. And Paul said, But I 29
am a Roman born. They then which were about to examine
him straightway departed from him: and the chief captain also
was afraid, when he knew that he was a Roman, and because
he had bound him.

But on the morrow, desiring to know the certainty, where- 30
fore he was accused of the Jews, he loosed him, and commanded
the chief priests and all the council to come together, and brought
Paul down, and set him before them.

Vs. 15. "ἑώρακας" may refer to the direct revelations made to Paul, "ἤκουσας" to those he received through the instrumentality of others. Some critics suppose that Paul, when speaking of the reception of the last sort *from* the Lord, uses ἀπο (see 1 Cor. xi. 23); and that παρα is used to express the first. (See Winer, *apud* Barnard's *Bampton Lectures*, note viii., pp. 112, 246.)

Vs. 16. βάπτισαι καὶ ἀπόλυσαι. Instances of "*causative* middle" (Latin, *curare;* German, *sich lassen*): "get baptized and get thy sins washed away." The aorist participle ἐπικαλεσάμενος is the "appropriative middle": "calling on the Lord for thyself."

Vs. 18–21. Note how this bears on the policy of making converts to Judaism missionaries to the Jews, and converts from popery missionaries to the papists. Paul's reasoning is plausible, but its validity not allowed. Compare failure of missions above named. (See Alexander, *in loc.*)

Vs. 22. Lachmann has "καθῆκεν." "It *was* not fit, as we said before, when the tribune rescued him from our hands."

Vs. 30. παρα of the *Textus Receptus*, not υπο, because no formal charge had been brought by the Jews. "If the action proceeds from a person, παρα or ὑπο is used; παρα indicates in general terms the source of motion; ὑπο the special efficient producing cause." (Winer, *apud* Webster.) Compare Acts xxvi. 7; and παρα with απο in Mark viii. 11. This rule concerns only παρα with the genitive.

CHAPTER XXIII.

XXXIII. PAUL BEFORE THE SANHEDRIM, AND THE DISAGREEMENT BETWEEN THE PHARISEES AND SADDUCEES. PAUL CHEERED BY A VISION. THE CONSPIRACY OF THE JEWS TO KILL HIM, AND THE MEASURES TAKEN BY CLAUDIUS LYSIAS TO PREVENT THEIR DOING SO. PAUL KEPT PRISONER IN CÆSAREA BY FELIX. (VERSES 1–35.)

1 And Paul, looking stedfastly on the council, said, Brethren, I
have lived before God in all good conscience until this day.
2 And the high priest Ananias commanded them that stood by
3 him to smite him on the mouth. Then said Paul unto him,
God shall smite thee, thou whited wall: and sittest thou to
judge me according to the law, and commandest me to be
4 smitten contrary to the law? And they that stood by said,
5 Revilest thou God's high priest? And Paul said, I wist not,
brethren, that he was high priest: for it is written, Thou shalt
6 not speak evil of a ruler of thy people. But when Paul per-
ceived that the one part were Sadducees, and the other Phari-
sees, he cried out in the council, Brethren, I am a Pharisee, a
son of Pharisees: touching the hope and resurrection of the
7 dead I am called in question. And when he had so said, there
arose a dissension between the Pharisees and Sadducees. and
8 the assembly was divided. For the Sadducees say that there is
no resurrection, neither angel, nor spirit: but the Pharisees
9 confess both. And there arose a great clamour: and some of
the scribes of the Pharisees' part stood up, and strove, saying,
We find no evil in this man: and what if a spirit hath spoken to
10 him, or an angel? And when there arose a great dissension,
the chief captain, fearing lest Paul should be torn in pieces by
them, commanded the soldiers to go down and take him by
force from among them, and bring him into the castle.
11 And the night following the Lord stood by him, and said, Be
of good cheer: for as thou hast testified concerning me at Jeru-
salem, so must thou bear witness also at Rome.
12 And when it was day, the Jews banded together, and bound
themselves under a curse, saying that they would neither eat
13 nor drink till they had killed Paul. And they were more than
14 forty which made this conspiracy. And they came to the chief
priests and the elders, and said, We have bound ourselves under
15 a great curse, to taste nothing until we have killed Paul. Now
therefore do ye with the council signify to the chief captain that
he bring him down unto you, as though ye would judge of his

case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, 16
and he came and entered into the castle, and told Paul. And 17
Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, 18
and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and 19
going aside asked him privately, What is that thou hast to tell me? And he said, the Jews have agreed to ask thee to bring 20
down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou 21
therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the 22
chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto 23
him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul 24
thereon, and bring him safe unto Felix the governor. And he 25
wrote a letter after this form:

Claudius Lysias unto the most excellent governor Felix, greet- 26
ing. This man was seized by the Jews, and was about to 27
be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And 28
desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be 29
accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was 30
shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, and 31
brought him by night to Antipatris. But on the morrow they 32
left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter 33
to the governor, presented Paul also before him. And when he 34
had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, 35
when thine accusers also are come: and he commanded him to be kept in Herod's palace.

Vs. 1. *πεπολίτευμαι κ. τ. λ.* "I have lived as a citizen to God," of that body (the theocracy) of which God is the immediate sovereign. Paul asserts not merely that he has acted conscientiously, but that he has acted as a faithful member of the Jewish commonwealth; that he, and not his adversaries, held fast to the true design and spirit of the Mosaic institutions. (Alexander, *in loc.*) Compare Phil. i. 27 for the use of *πολιτεύω*. This word is in the middle voice here (the *appropriative* middle). Paul *claims* for himself the rights of a citizen in the commonwealth of Israel.

Vs. 7. *στάσις*. *Dispute*, as in Acts xv. 5, or *violent commotion*, as in Acts xix. 40. (Alexander.)

Vs. 10. *μὴ θεομάχωμεν* of *Textus Receptus*. The *rhetoric* is much improved by leaving out these words, as the Revised New Testament does, and making it a *question*.

Vs. 14. *ἀναθέματι*. Hebrew, *cherem*—*i. e.*, devoted to God, either to his special service (*ἀνάθημα*) or to irremissible destruction (*ἀνάθεμα*).

Vs. 23. A legion consisted, in round numbers, of six thousand heavily-armed infantry, beside calvary and *auxiliaries* (light infantry). The legion was divided into ten *cohorts* (under "chiliarchs" or "tribunes"), and fifty-five *companies* (under "centurions"). (Gibbon, D. and F. C., 1.) The "*στρατιώτας*" here were the *legionaries* proper; the "*ἱππεῖς*," the *cavalry*; the "*δεξιολάβους*" (or, as in manuscript A, "*δεξιοβολους*") were the *light-armed* "*auxiliaries*," probably.

Vs. 30. Mixture of two constructions: (1), *μηνυθείσης ἐπιβουλῆς μελλούσης*. (2), *μηνυσαντων* (or *μενυθεντος*) *επιβουλην μέλλουσαν κ. τ. λ.* (De Wette.)

Vs. 34. An "eparchy" was the domain or jurisdiction of an "eparch," a term used by the later Greek historians to denote the Roman ruler of a conquered country. (Alexander, *in loc.*)

Vs. 35. *διακούσομαι*. "Hear thee through," *i. e.*, from beginning to end. *Qui cum elogio mittuntur ex integro audiendi*

sunt." (Justinian, *Pand.*, *apud* Alexander, *in loc.*) "*Elogium*," technically, is the case of a prisoner sent from an inferior to a superior tribunal, with a statement of the charge against him. The connection between "learning that he was of Cilicia," and "I will hear thee," etc., is not logical, but chronological or historical. Felix, being informed that Paul was a Roman citizen, and as such enrolled in some division of the empire, wished to know what division, as a matter of curiosity perhaps, certainly not to settle the question of jurisdiction as to his case. This he had, anyway.

CHAPTER XXIV.

XXXIV. The Arrival of Paul's Accusers from Jerusalem, and the Speech of Their Advocate. Paul's Answer to the Charge, and the Adjournment of the Cause. Felix's Treatment of Paul. (Verses 1–27.)

And after five days the high priest Ananias came down with 1
certain elders, and with an orator, one Tertullus; and they in-
formed the governor against Paul. And when he was called, 2
Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy
providence evils are corrected for this nation, we accept it in all 3
ways and in all places, most excellent Felix, with all thankfulness.
But, that I be not further tedious unto thee, I intreat thee to 4
hear us of thy clemency a few words. For we have found this 5
man a pestilent fellow, and a mover of insurrections among all
the Jews throughout the world, and a ringleader of the sect of
the Nazarenes: who moreover assayed to profane the temple: 6
on whom also we laid hold: from whom thou wilt be able, by 8
examining him thyself, to take knowledge of all these things,
whereof we accuse him. And the Jews also joined in the 9
charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, 10
Paul answered,

Forasmuch as I know that thou hast been of many years a
judge unto this nation, I do cheerfully make my defence: seeing 11
that thou canst take knowledge that it is not more than twelve
days since I went up to worship at Jerusalem: and neither in 12

the temple did they find me disputing with any man or stirring
13 up a crowd, nor in the synagogues, nor in the city. Neither can
14 they prove to thee the things whereof they now accuse me. But
this I confess unto thee, that after the Way which they call a
sect, so serve I the God of our fathers, believing all things
which are according to the law, and which are written in the
15 prophets: having hope toward God, which these also themselves
look for, that there shall be a resurrection both of the just and
16 unjust. Herein do I also exercise myself to have a conscience
17 void of offence toward God and men alway. Now after many
18 years I came to bring alms to my nation, and offerings: amidst
which they found me purified in the temple, with no crowd,
nor yet with tumult: but there were certain Jews from Asia—
19 who ought to have been here before thee, and to make accusa-
20 tion, if they had aught against me. Or else let these men
themselves say what wrong-doing they found, when I stood be-
21 fore the council, except it be for this one voice, that I cried
standing among them, Touching the resurrection of the dead I
am called in question before you this day.
22 But Felix, having more exact knowledge concerning the Way,
deferred them, saying, When Lysias the chief captain shall
23 come down, I will determine your matter. And he gave order
to the centurion that he should be kept in charge, and should
have indulgence, and not to forbid any of his friends to minis-
ter unto him.
24 But after certain days, Felix came with Drusilla, his wife,
which was a Jewess, and sent for Paul, and heard him concern-
25 ing the faith in Christ Jesus. And as he reasoned of right-
eousness, and temperance, and the judgement to come, Felix
was terrified, and answered, Go thy way for this time; and
26 when I have a convenient season, I will call thee unto me. He
hoped withal that money would be given him of Paul: where-
fore also he sent for him the oftener, and communed with him.
27 But when two years were fulfilled, Felix was succeeded by Por-
cius Festus; and desiring to gain favor with the Jews, Felix
left Paul in bonds.

Vs. 3. κατορθωμάτων of the *Textus Receptus* means success in battle; διορθωμάτων, improvements; hence, the reading adopted by the revisers is preferable.

Vs. 14. αἵρεσις is nearer in signification to our modern word "school," or "party," than to "heresy." It is, therefore, nearer to the *scriptural* idea of "*schism*" than to the eccle-

siastical idea of "heresy," an idea which is not found in Scripture at all. "The rendering of our translators here is doubly objectionable, (*a*), In putting a meaning on the word which it never has in the New Testament; (*b*), In hiding from view the correspondence between this defence and the accusation in verse 5, by using different English words for the same word in Greek." (Alexander, *in loco.*)

Vs. 17. *Alms*, which are also *offerings*. See Heb. xiii. 16, where *θύσια* is applied to "charities." *θυσία* is a species of the genus *προσφόρα*, or not only alms, but offerings, that is, offerings in the temple.

Vs. 18. *τινὲς δὲ*. If the *δὲ* is retained, the construction to be adopted is the following: put a period after the word *θορύβου*; then begin another sentence. The sentence is incomplete, but may be completed by simply adding the words in Acts xxi. 27, *supra;* as if Paul would say: "I made no crowd nor tumult, but certain Jews from Asia did, when they saw me in the temple." (See De Wette, *in loco.*)

Vs. 19. See Acts xxi. 27. If the *δὲ* is retained, the construction of the Revised Version seems best; as if the apostle began to say, "but the Jews from Asia made a crowd and tumult," and then checks himself from bringing a charge in turn, and simply says, "they ought to have been here," etc.; "or" (as it is now too late to repair this error, as the Jews from Asia cannot be produced in court) "let these," etc.

Vs. 22. Felix's knowledge was the result of Paul's speech. The relation of Christianity to Judaism was not understood by the Romans. Felix began to have some inkling of it after hearing Paul.

Vs. 23. "*ἄνεσιν.*" See 2 Cor. viii. 13; 2 Thess. i. 7, in both of which places it is opposed to *θλῖψις* here "indulgence." (Revised Version.)

Vs. 27. Felix found it expedient to lay up favors with the Jews.

CHAPTER XXV.

XXXV. PAUL'S CAUSE HEARD BEFORE FESTUS, AND HIS APPEAL TO THE EMPEROR. FESTUS CONSULTS KING AGRIPPA ABOUT PAUL. AGRIPPA'S WISH TO HEAR PAUL'S DEFENCE, AND THE CONSEQUENT ASSEMBLY OF THE COURT AND STATEMENT OF THE CAUSE BY FESTUS. (VERSES 1–27.)

1 Festus, therefore, having come into the province, after three
2 days went up to Jerusalem from Cæsarea. And the chief priests
and the principal men of the Jews informed him against Paul;
3 and they besought him, asking favour against him, that he
would send for him to Jerusalem; laying wait to kill him on
4 the way. Howbeit Festus answered, that Paul was kept in
charge at Cæsarea, and that he himself was about to depart
5 thither shortly. Let them therefore, saith he, which are of
power among you, go down with me, and if there is anything
amiss in the man, let them accuse him.
6 And when he had tarried among them not more than eight
or ten days, he went down unto Cæsarea; and on the morrow he
sat on the judgement-seat, and commanded Paul to be brought.
7 And when he was come, the Jews which had come down from
Jerusalem stood round about him, bringing against him many
and grievous charges, which they could not prove; while Paul
8 said in his defence, Neither against the law of the Jews, nor
against the temple, nor against Cæsar, have I sinned at all.
9 But Festus, desiring to gain favour with the Jews, answered
Paul, and said, Wilt thou go up to Jerusalem, and there be
10 judged of these things before me? But Paul said, I am stand-
ing before Cæsar's judgement-seat, where I ought to be judged:
to the Jews have I done no wrong, as thou also very well knowest.
11 If then I am a wrong-doer, and have committed anything worthy
of death, I refuse not to die: but if none of those things is true,
12 whereof these accuse me, no man can give me up unto them. I
appeal unto Cæsar. Then Festus, when he had conferred with
the council, answered, Thou hast appealed unto Cæsar: unto
Cæsar shalt thou go.
13 Now when certain days were passed, Agrippa the king and
14 Bernice arrived at Cæsarea, and saluted Festus. And as they
tarried there many days, Festus laid Paul's case before the king,
15 saying, There is a certain man left a prisoner by Felix: about
whom, when I was at Jerusalem, the chief priests and the elders of

the Jews informed me, asking for sentence against him. To whom 16
I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together 17
here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Con- 18
cerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain ques- 19
tions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being per- 20
plexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the 21
emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to 22
hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, 23
with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus 24
saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had com- 25
mitted nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no 26
certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For 27
it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

Vs. 4. *τηρεῖσθαι.* The Authorized Version ("should be kept") implies that the present infinitive is used in the sense of the imperative. This usage is abundantly sustained by the classic Greek writers (Gildersleeve); but the rendering of the Revised New Testament gives the true meaning, "was kept," etc.

Vs. 6. Read "*οὐ πλείους ὀκτώ ἢ δέκα.*" Lachmann and margin of Authorized Version.

Vs. 11. *ἀδικῶ*, either *indicative* or *subjunctive;* probably

the latter, as the following clause is in the indicative. The only objection to this view is that *εἰ* with the indicative generally concedes the probability of the thing, as in the next clause, "*εἰ δὲ οὐδέν ἐστιν.*"

χαρίσασθαι. "The judge," says Socrates (Apologia 35), "does not sit upon the bench to make a present of justice" (*τῷ καταχαρίζεσθαι τὰ δίκαια*). Says Coriolanus (Act II., Scene 3):

> "Better it is to die, better to starve
> Than crave the hire which first we do deserve."

(Shedd on Rom. iv. 4.)

Vs. 16. *οὐκ ἔστιν ἔθος.* Equivalent to, "It is both illegal and irreligious." (Alexander, *in loc.*) "*Contra jus fasque.*"

Vs. 19. *τινος Ἰησοῦ.* "Had it not been for this 'one Jesus,' we should never have heard of this *one* Festus, for his name is not mentioned in profane history." (See R. Hall's *Works*, Vol. IV., p. 19.)

Vs. 20. *ζήτησιν* is the act of inquiry, as *ζήτημα* (in verse 19) is the object of inquiry. The meaning here is, "being in doubt as to the method of inquiry about such questions in a court of justice." (Alexander, *in loc.*) Compare verse 9, *supra.* Festus improves the logic of his speech at the expense of its historical exactness. (Alexander.)

Vs. 22. *ἐβουλόμην.* In verbs of wishing, the present tense represents the result as depending on the speaker's will, as in Rom. i. 13; xvi. 19; 1 Cor. xvi. 7; 1 Tim. ii. 8; the *imperfect with* αν, "I could wish, but I do not"; the *imperfect alone*, "I could wish if it were proper, or if you have no objection," where the wish is actual and present, but subject to the will of others. (Rom. ix. 2. Alexander, *in loc.*)

This may be the general rule, but Acts xxvii. 29 is certainly an exception, and so probably is Rom. ix. 2. The ordinary sense of the imperfect will do here very well. "I was wishing, during your discourse about Paul, to hear him myself." Compare Acts xxvi. 29, *εὐξαίμην ἄν*, where the optative has

the sense which Alexander attributes to the *imperfect* alone without *αν*. But one reading (Tisch) is *εὐξαμην*, the first aorist indicative, instead of the first aorist optative.

CHAPTER XXVI.

XXXVI. PAUL'S DEFENCE BEFORE AGRIPPA. INTERRUPTION BY FESTUS. THE APPEAL TO AGRIPPA. THE CONSULTATION AND DECISION. (VERSES 1–32.)

And Agrippa said unto Paul, Thou art permitted to speak for 1
thyself. Then Paul stretched forth his hand, and made his
defence.

I think myself happy, king Agrippa, that I am to make my 2
defence before thee this day touching all the things whereof I
am accused by the Jews: especially because thou art expert in 3
all customs and questions which are among the Jews: where-
fore I beseech thee to hear me patiently. My manner of life 4
then from my youth up, which was from the beginning among
mine own nation, and at Jerusalem, know all the Jews; having 5
knowledge of me from the first, if they be willing to testify,
how that after the straitest sect of our religion I lived a Phari-
see. And now I stand here to be judged for the hope of the 6
promise made of God unto our fathers; unto which promise 7
our twelve tribes, earnestly serving God night and day, hope to
attain. And concerning this hope I am accused by the Jews,
O king! Why is it judged incredible with you, if God doth 8
raise the dead? I verily thought with myself, that I ought to 9
do many things contrary to the name of Jesus of Nazareth.
And this I also did in Jerusalem: and I both shut up many of 10
the saints in prisons, having received authority from the chief
priests, and when they were put to death, I gave my vote against
them. And punishing them oftentimes in all the synagogues, 11
I strove to make them blaspheme; and being exceedingly mad
against them, I persecuted them even unto foreign cities.
Whereupon as I journeyed to Damascus with the authority and 12
commission of the chief priests, at midday, O king, I saw on 13
the way a light from heaven, above the brightness of the sun,
shining around about me and them that journeyed with me.
And when we were all fallen to the earth, I heard a voice say- 14
ing unto me in the Hebrew language, Saul, Saul, why perse-
cutest thou me? it is hard for thee to kick against the goad.

15 And I said, Who art thou, Lord? And the Lord said, I am
16 Jesus whom thou persecutest. But arise, and stand upon thy
feet; for to this end have I appeared unto thee, to appoint thee
a minister and a witness both of the things wherein thou hast
seen me, and of the things wherein I will appear unto thee;
17 delivering thee from the people, and from the Gentiles, unto
18 whom I send thee, to open their eyes, that they may turn from
darkness to light, and from the power of Satan unto God, that
they may receive remission of sins and an inheritance among
19 them that are sanctified by faith in me. Wherefore, O king
20 Agrippa, I was not disobedient unto the heavenly vision: but
declared both to them of Damascus first, and at Jerusalem, and
throughout all the country of Judæa, and also to the Gentiles,
that they should repent and turn to God, doing works worthy
21 of repentance. For this cause the Jews seized me in the tem-
22 ple, and assayed to kill me. Having therefore obtained the
help that is from God, I stand unto this day testifying both to
small and great, saying nothing but what the prophets and
23 Moses did say should come; how that the Christ must suffer,
and how that he first by the resurrection of the dead should
proclaim light both to the people and to the Gentiles.
24 And as he thus made his defence, Festus saith with a loud
voice, Paul, thou art mad; thy much learning doth turn thee to
25 madness. But Paul saith, I am not mad, most excellent Fes-
26 tus; but speak forth words of truth and soberness. For the
king knoweth of these things, unto whom also I speak freely:
for I am persuaded that none of these things is hidden from
27 him; for this hath not been done in a corner. King Agrippa,
28 believest thou the prophets? I know that thou believest. And
Agrippa said unto Paul, With but little persuasion thou
29 wouldest fain make me a Christian. And Paul said, I would
to God, that whether with little or with much, not thou only,
but also all that hear me this day, might become such as I am,
except these bonds.
30 And the king rose up, and the governor, and Bernice, and
31 they that sat with them: and when they had withdrawn, they
spake one to another, saying, This man doeth nothing worthy
32 of death or of bonds. And Agrippa said unto Festus, This
man might have been set at liberty, if he had not appealed unto
Cæsar.

Vs. 20. *μετανοεῖν, ἐπιστρέφειν, πράσσοντας.* All these in the present tense, not the aorist, implying continued or habitual acts, not acts done once for all.

Vs. 22. *παθητὸς*. The gerundial adjectives in *τος*, like the gerundials in *ndus*, and the supines in *tum*, *tu*, have the same meaning as the infinitive. They may express both *capability* and the *result*. Thus *αἱρετὸς*, an eligible man and a man elected; *παρεισακτός*, capable of being insidiously introduced, and in Gal. ii. 4, actually introduced and present. (See Webster's *S. and S. of New Testament*, page 21.) So here *παθητὸς* might be rendered *sufferer*. The question was whether, according to the Old Testament teaching, the Christ was to suffer or to be a sufferer.

Vs. 25. *σωφροσύνης*. A Pauline word, used (with its conjugates) seven times in one short chapter. (Titus ii.)

Vs. 29. *εὐξαίμην ἄν*. See on Acts xxv. 22, *supra*. *ἐν ὀλίγῳ* Calvin renders, "*modica in parte et magna*." Vulgate, "*in modico et in magno*."

CHAPTER XXVII.

XXXVII. PAUL'S VOYAGE AND SHIPWRECK. (VERSES 1–44.)

And when it was determined that we should sail for Italy, they 1
delivered Paul and certain other prisoners to a centurion named
Julius, of the Augustan band. And embarking in a ship of 2
Adramyttium, which was about to sail unto the places on the coast
of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica,
being with us. And the next day we touched at Sidon: and Julius 3
treated Paul kindly, and gave him leave to go unto his friends
and refresh himself. And putting to sea from thence, we sailed 4
under the lee of Cyprus, because the winds were contrary.
And when we had sailed across the sea which is off Cilicia and 5
Pamphylia, we came to Myra, a city of Lycia. And there the 6
centurion found a ship of Alexandria sailing for Italy; and he
put us therein. And when we had sailed slowly many days, and 7
were come with difficulty over against Cnidus, the wind not
further suffering us, we sailed under the lee of Crete, over
against Salmone; and with difficulty coasting along it we came 8
unto a certain place called Fair Havens; nigh whereunto was
the city of Lasea.

9 And when much time was spent, and the voyage was now
dangerous, because the Fast was now already gone by, Paul
10 admonished them, and said unto them, Sirs, I perceive that the
voyage will be with injury and much loss, not only of the lading
11 and the ship, but also of our lives. But the centurion gave
more heed to the master and to the owner of the ship, than to
12 those things which were spoken by Paul. And because the haven
was not commodious to winter in, the more part advised to put to
sea from thence, if by any means they could reach Phœnix, and
winter there; which is a haven of Crete, looking north-east and
13 south-east. And when the south wind blew softly, supposing
that they had obtained their purpose, they weighed anchor and
14 sailed along Crete, close in shore. But after no long time there
beat down from it a tempestuous wind, which is called Eura-
15 quilo: and when the ship was caught, and could not face the
16 wind, we gave way to it, and were driven. And running under
the lee of a small island called Cauda, we were able, with diffi-
17 culty, to secure the boat: and when they had hoisted it up, they
used helps, under-girding the ship; and, fearing lest they should
be cast upon the Syrtis, they lowered the gear, and so were
18 driven. And as we laboured exceedingly with the storm, the
19 next day they began to throw the freight overboard; and the
third day they cast out with their own hands the tackling of the
20 ship. And when neither sun nor stars shone upon us for many
days, and no small tempest lay on us, all hope that we should
21 be saved was now taken away. And when they had been long
without food, then Paul stood forth in the midst of them, and
said, Sirs, ye should have hearkened unto me, and not have set
22 sail from Crete, and have gotten this injury and loss. And
now I exhort you to be of good cheer: for there shall be no loss
23 of life among you, but only of the ship. For there stood by
me this night an angel of the God whose I am, whom also I
24 serve, saying, Fear not, Paul; thou must stand before Cæsar:
and lo, God hath granted thee all them that sail with thee.
25 Wherefore, sirs, be of good cheer: for I believe God, that it
26 shall be even so as it hath been spoken unto me. Howbeit we
must be cast upon a certain island.
27 But when the fourteenth night was come, as we were driven to
and fro in the sea of Adria, about midnight the sailors surmised
28 that they were drawing near to some country; and they sounded,
and found twenty fathoms: and after a little space, they sounded
29 again, and found fifteen fathoms. And fearing lest haply we
should be cast ashore on rocky ground, they let go four anchors
30 from the stern, and wished for the day. And as the sailors
were seeking to flee out of the ship, and had lowered the boat

into the sea, under colour as though they would lay out anchors
from the foreship, Paul said to the centurion and the soldiers, 31
Except these abide in the ship, ye cannot be saved. Then the 32
soldiers cut away the ropes of the boat, and let her fall off.
And while the day was coming on, Paul besought them all to 33
take some food, saying, This day is the fourteenth day that ye
wait and continue fasting, having taken nothing. Wherefore I 34
beseech you to take some food: for this is for your safety: for
there shall not a hair perish from the head of any of you. And 35
when he had said this, and had taken bread, he gave thanks to
God in the presence of all: and he brake it, and began to eat.
Then were they all of good cheer, and themselves also took 36
food. And we were in all in the ship two hundred threescore 37
and sixteen souls. And when they had eaten enough, they 38
lightened the ship, throwing out the wheat into the sea. And 39
when it was day, they knew not the land: but they perceived a
certain bay with a beach, and they took counsel whether they
could drive the ship upon it. And casting off the anchors, 40
they left them in the sea, at the same time loosing the bands
of the rudders; and hoisting up the foresail to the wind, they
made for the beach. But lighting upon a place where two 41
seas met, they ran the vessel aground; and the foreship struck
and remained unmoveable, but the stern began to break up by
the violence of the waves. And the soldiers' counsel was to kill 42
the prisoners, lest any of them should swim out, and escape.
But the centurion, desiring to save Paul, stayed them from 43
their purpose; and commanded that they which could swim
should cast themselves overboard, and get first to the land:
and the rest, some on planks, and some on other things from 44
the ship. And so it came to pass, that they all escaped safe to
the land.

Vs. 4. "*ὑπεπλεύσαμεν.*" Sailed under the lee of Cyprus, not under the southern shore. The wind was westerly.

Vs. 10. *Ὕβρεως*, referring to the violence of the elements; *ζημίας*, to the effect upon the vessel, etc. The construction of *ὅτι* with the infinitive is irregular, but not unexampled in the classics. (See Trollope's note, *infra.*)

Vs. 12. *Κατα* refers probably to the direction *toward* which and not *from* which Libs, Africus, west-southwest, and Caucus or Corus, northwest blew. The harbor, then, would open towards the northeast and southeast, as Lutro does.

Vs. 14. *αυτης*. Referred variously: 1, To *προθεσεως* in last verse. 2. To *πλοίου*, the change in the gender of the pronoun being accounted for by supposing that Luke had in his mind *ναυς*, as in verse 41. 3. To the island, *νησος*, either in the sense of *against* it, which is inconsistent with the facts, as they were driven *from* the island, not *upon* it; or in that of *down from it*, as the preposition *κατα* sometimes means. This last is the best explanation. (Alexander, *in loc.*)

Vs. 15. "*Ευροκλύδων*." *Ευρακυλων* in A. B.; Vulg., *Euro-aquilo*. The northeast wind, which was evidently the wind in this case, from the direction in which the vessel was driven. Another form found in manuscript is *Ευρωκλυσων*, *wide-waves*.

Vs. 16. *Syrtis major*, probably near Cyrene. *Syrtis minor* was not so near the line of direction which the ship actually took.

Vs. 17. *χαλάσαντες τὸ σκεῦος*. "They lowered the gear." (Revision of 1881.)

Vs. 28. "*ὀργυιὰς*." From *ορεγω*, to extend, stretch out, the distance between the hands when the arms are stretched, *i. e.*, six feet. Our word "fathom" seems to have had the same origin. (See Richardson's dictionary.) Most measures of length, in all languages and ages, are taken from the human body (foot, handbreadth, span, ell, etc.). *Ell* = *ὠλενη* = *ulna* = *arm*. Elbow = ell-bow = *flexma ulnæ*. Cubit = *κυβιτον*, from *κυπτειν* = *curvare—curvatura bradiri*. Fathom, from Dutch *vademen*, space between the extended arms.

Vs. 34. *προς*. The only instance in which this preposition occurs with a genitive in the New Testament, meaning conducive to, in favor of.

Vs. 40. *Artimone* (Italian), *artimon* (French) = mizzen sail. Compare "*Cargue artim*," clew up (or haul up by the brails) the mizzen sail. Mizzen is the after-mast.

Vs. 41. *διθάλλασσον*. *Bimaris* (compare *Corinthus bimaris Hor.*): either a tongue of land, or a channel between two seas. (Compare Hellespont.) The last preferred by modern nauti-

cal interpreters. Compare the Thracian Bosphorus (channel of Constantinople) between the Euxine and the Propontus (*i. e.*, the Black Sea and the Sea of Marmora).

CHAPTER XXVIII.

XXXVIII. THE SHIPWRECKED COMPANY ENTERTAINED IN MALTA. INCIDENTS IN PAUL'S LIFE THERE. THE VOYAGE FROM MALTA AND ARRIVAL IN ROME. PAUL'S INTERVIEW WITH THE JEWS THERE, AND HIS LIFE FOR THE NEXT TWO YEARS IN ROME. (VERSES 1–31.)

And when we were escaped, then we knew that the island 1
was called Melita. And the barbarians shewed us no common 2
kindness: for they kindled a fire, and received us all, because of
the present rain, and because of the cold. But when Paul had 3
gathered a bundle of sticks, and laid them on the fire, a viper
came out by reason of the heat, and fastened on his hand. And 4
when the barbarians saw the beast hanging from his hand, they
said one to another, No doubt this man is a murderer, whom,
though he hath escaped from the sea, yet Justice hath not
suffered to live. Howbeit he shook off the beast into the fire, 5
and took no harm. But they expected that he would have 6
swollen, or fallen down dead suddenly: but when they were
long in expectation, and beheld nothing amiss come to him,
they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands belonging 7
to the chief man of the island, named Publius; who received us,
and entertained us three days courteously. And it was so, that 8
the father of Publius lay sick of fever and dysentery: unto
whom Paul entered in, and prayed, and laying his hands on
him healed him. And when this was done, the rest also which 9
had diseases in the island came, and were cured: who also 10
honoured us with many honours; and when we sailed, they put
on board such things as we needed.

And after three months we set sail in a ship of Alexandria, 11
which had wintered in the island, whose sign was The Twin
Brothers. And touching at Syracuse, we tarried there three 12
days. And from thence we made a circuit, and arrived at Rhe- 13
gium: and after one day a south wind sprang up, and on the
second day we came to Puteoli: where we found brethren, and 14
were intreated to tarry with them seven days: and so we came to

15 Rome. And from thence the brethren, when they heard of us,
came to meet us as far as The Market of Appius, and The Three
Taverns: whom when Paul saw, he thanked God, and took
courage.
16 And when we entered into Rome, Paul was suffered to abide
by himself with the soldier that guarded him.
17 And it came to pass, that after three days he called together
those that were the chief of the Jews: and when they were come
together, he said unto them, I, brethren, though I had done
nothing against the people, or the customs of our fathers, yet
was delivered prisoner from Jerusalem into the hands of the
18 Romans: who, when they had examined me, desired to set me
19 at liberty, because there was no cause of death in me. But
when the Jews spake against it, I was constrained to appeal
20 unto Cæsar; not that I had aught to accuse my nation of. For
this cause therefore did I intreat you to see and to speak with
me: for because of the hope of Israel I am bound with this
21 chain. And they said unto him, We neither received letters
from Judæa concerning thee, nor did any of the brethren come
22 hither and report or speak any harm of thee. But we desire to
hear of thee what thou thinkest: for as concerning this sect, it
is known to us that everywhere it is spoken against.
23 And when they had appointed him a day, they came to him
into his lodging in great number; to whom he expounded the
matter, testifying the kingdom of God, and persuading them
concerning Jesus, both from the law of Moses and from the
24 prophets, from morning till evening. And some believed the
25 things which were spoken, and some disbelieved. And when
they agreed not among themselves, they departed, after that
Paul had spoken one word, Well spake the Holy Ghost by
26 Isaiah the prophet unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is
sent unto the Gentiles: they will also hear.
30 And he abode two whole years in his own hired dwelling, and

received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ 31 with all boldness, none forbidding him.

Vs. 2. The Punic inhabitants of Malta were civilized. The word *βάρβαροι* refers not to civilization, but to language. See 1 Cor. xiv. 11.

Vs. 6. *πίμπρασθαι*. To be inflamed, not *swollen*, which would be *πιμπλασθαι*.

ἄτοπον, "out of place," "amiss." *χωρια*, plural of *χωριον*. Compare *χωρα*, of which *χωριον* seems to be a diminutive. The change here opposite to that in Acts xiv. 11, 13, 20. They were then first for worshipping, then for killing, Paul. (Alexander.)

Vs. 13. *δευτεραῖοι*. Compare John xi. 39, *τεταρταῖος*, a man of four days. Compare also Phil. iii. 5, *οκταημερος* (according to the received text, a circumcision of eight days). But the modern editions make *περιτομῇ* the dative, and then *ὀκταήμερος* would agree, like the other adjectives in the sentence, with the *εγω* of verse 4, a man of eight days, etc.

Ρηγιον. Rhegium, Reggio, chief town of Calabria, a province in the kingdom of Naples, near the southwest point of Italy, opposite Messina.

Ποτιολους. Puteoli, Pozzuoli, or Putzzuoli, seven miles southwest of Naples, once a place of great resort on account of its mineral springs, from which, or from their odor, it derived its name.

Vs. 15. Appia Forum, forty miles from Rome; Tres Taberna, thirty miles, both on the famous Appian road.

Vs. 19. *οὐχ ὡς κ. τ. λ.* This does not mean that he had no ground of complaint (see verses 17, 18), nor is any emphasis to be laid on *εθνους*, as if Paul meant that he did not complain against the *whole* nation, but only against a part; for the opposition to him *is* regarded always as the act of the nation. It means that he brought no legal accusation; he was not acting on the offensive, but purely on the defensive.

For this cause, he goes on to say, because he was acting on the defensive, he had sent for them; that so far from being guilty of the offence charged upon him, he was bound with a chain for being a *true* Jew, for holding the hope of Israel. (See Alexander, *in loc.*)

Vs. 26. In the process here described we have three agencies: 1. The ministerial agency of the prophet (see the original in Isaiah vi.). 2. The judicial agency of God (see John xii. 40). 3. The suicidal agency of the sinners themselves. (Here and Matt. xiii. 15. Alexander, *in loc.*) Compare the history of Moses and Pharaoh. Note the strong denial expressed by the aorist subjunctive with the *οὐ μὴ*. (Compare Heb. xiii. 5; Matt. v. 18; v. 20; Mark xiv. 25, *et al.* See *Handbook of Greek of New Testament*, by W. S. Green, p. 341.)

Vs. 31. *ἀκωλύτως*. This emphatic adverb expresses exactly the relation which the civil power ought to sustain to the church: "Hands off." All the patronage which the ministers of religion need from the state, and all that they ought to desire, is to be *let alone, not hindered* in their work.

On the distinction between *κηρυσσειν* and *διδάσκειν*, see Dr. George Campbell on the Gospels, Preliminary Discourse 6, Par. 5, Vol. I., pp. 228 ff.

BRIEFS AND SERMONS

ON THE

ACTS OF THE APOSTLES.

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ACTS OF THE APOSTLES.

ACTS i. 6–8.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

I. *Introduction.* Ignorance of the apostles, notwithstanding all the instructions of their Master during his public ministry, and after his resurrection, during the forty days. These instructions concerned specially the kingdom of God (see the Gospels throughout, and this chapter, verse 3); and yet they ask the question of verse 6. Their idle curiosity is rebuked by verse 7; their ignorance of the nature and methods of the kingdom, by verse 8. A *spiritual* kingdom is to be established by a *testimony.* Victory is certain in the Father's time, but only after a testimony attended with toil and suffering even unto death; such toil and suffering to be effectual only by receiving the power of the Holy Ghost. The doctrine, therefore, is, that power is necessary in order to make the church a fit and successful witness for Christ. Consider the doctrine, (*a*), In application to the ministry; (*b*), In application to all believers.

II. (*a*), *In application to ministers.* (1), Power neces-

sary in order to apprehend the truth in its glory and preciousness. Illustrate by the case of the apostles *before* and *after* the power was received. (Compare the text with Acts iii. 19–26.) The truth to be apprehended in its *spiritual glory*, so as to excite the spirit of praise. (Acts ii. 4–11.) Compare the glory of this world with the glory of Christ in this respect; the apostasy of the church *quoad hoc* (Rome). No man can be an effectual witness who has not a spirit of thankfulness for the truth. Note the apologetic tone of the times. See Colossians ii. 7. This gives the παρρησια so often mentioned in the Acts—the tongue of fire. (Compare Acts xiv. 1.) (2), Power necessary to make the testimony effectual to the salvation of men. Illustrate the nature of this power by the miracles. (Compare Acts ii. 37 ff.; 1 Thess. i. 5, etc.)

III. (*b*), *In application to all Christians.* Power to adorn the doctrine of the Saviour in all things: (1), In testifying for the truth; (2), In the performance of duties; (3), In the enduring of trials and afflictions. (See 2 Cor. xii. 9, 10.)

IV. Warning against *discouragement*—against a sort of fatalism springing from an abuse of the doctrine of grace. (See Monod's sermon on "Fatalism.")

ACTS i. 8.[1]

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

THE question, why we receive the Scriptures as the word of God, divides itself into three questions, according as we contemplate the ground or reason *for which*, the instrumentality *through which*, and the efficient agency *by which* we believe them to be the word of God. The first of these questions was discussed in the sermon on 1 Thess. ii. 13, in which

[1] Prepared in 1853.

it was shown that the Bible is its own witness, and, "is, therefore, to be received, because it is the word of God." Recapitulate briefly the leading points in that sermon.[1] We come now to consider the second point above stated, the instrumentality through which faith in the divine original of the Scriptures is produced, which is the "testimony of the church." "We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture." (Confession of Faith, chapter I., section 5, at the beginning.)

I. If God's method of instructing men for their salvation is by an external and written revelation, as has been before proved (see sermon on Luke i. 1–4), then there must be some means employed to bring this revelation in contact with their minds, to present and recommend it to them as the word of God. This instrumentality is that of the church, and in serving this purpose its office is manifold: as, 1*st*, To be the guardian and trustee of the living oracles. (Rom. iii. 2.) 2*nd*, To be the index to point out the Scripture and lead men to it. (Isaiah xxx. 21.) 3*rd*, To be the champion to vindicate and defend it, to separate the spurious from the genuine, the precious from the vile. (1 Tim. iii. 16.) 4*th*, To be the herald to proclaim and propose it. (2 Cor. v. 19; Rom. x. 16.) 5*th*, To be an interpreter (not *authoritative*) to examine and unfold its meaning. (See Turretin, L. 2, Q. 6, P. xii.)

II. The witness of the Jewish church. (Isaiah xliii. 10; xliv. 12, etc.)

III. The witness of the Christian church. (See the text.) The main channel through which the testimony of the church is conveyed is the *ministry*. (Eph. iv. 11–15.) But the testimony of its private members, in their several relations, is included, particularly *parents*. (See John iv. 39–42; 2 Tim. v. 5; iii. 15.)

[1] This sermon is found further on in this book. (See pp. 262 ff.)

IV. Notice more particularly the nature and design of this testimony.

First. Its nature: (1), Testimony concerning the genuineness and authenticity of the writings of the New Testament, like the historical proof of any other writings whatsoever. (2), The testimony of Christians as to the effect of the Scriptures upon their own hearts and consciences. (See the last lecture on 1 Thess. ii. 13.) They testify that the Bible has been its own witness to them in *effectually working* in them. Its adaptation to a sense of guilt, a sense of pollution, a sense of misery, etc. Now, show that their testimony is of weight upon these points, because they have generally possessed the elements of competency and credibility, which are required in witnesses. Knowledge of these effects in *consciousness* show, in passing, the unreasonableness of charging them with delusion in reference to such matters; it is like a blind man charging men with eyes with hallucination when they speak of the brilliant colors of the natural universe); no interest to tell a falsehood (this is particularly true of the early Christians, who professed these things in the face of tortures and death); moral character (the church, as much wickedness as there is in it, is still good as compared with the world); the change produced, sometimes so wonderful as to be perceived even by the world. The testimony of such a body, exhibiting the moulding influence of the writings of which they are eminently the guardians and trustees, and exercising a beneficent influence upon the civilization and moral progress of mankind, ought to create a "high and reverent esteem for Holy Scripture." Farther than this it cannot go, and this leads us to notice, *second*, the design of this testimony: (1), Not to constitute the ground or reason of receiving the Scriptures as the word of God. (See last lecture and Confession of Faith, chapter I., section 4.) Faith, divine and infallible, must rest upon a divine and infallible foundation, and such there is none but

the testimony of God. (2), But to present and recommend the word to the consideration of mankind; to bring it into contact with their minds, that *its own evidence* may be perceived. The church is not the *light*, but the *candlestick;* not the burning, brilliant torch of truth, but the hand that bears it aloft, that it may shed its beams upon the deep and desperate darkness of the world. Illustrate by the relation of John the Baptist to the *incarnate Word* (John i., *passim*); by the history of the disciples in the last part of that same chapter; by the history of the Samaritan woman in the fourth chapter of the same Gospel, particularly verses 41, 42. It is the constant testimony of the church, by its ministry, and ordinances, and private members, which keeps the attention of men alive to the Bible, and compels them to examine and see for themselves.

V. The doctrine of the Church of Rome, which makes the testimony of the church the formal ground of receiving the Scriptures as the word of God.

First. The competency of the witness. The witness is not competent, because it has not the means of knowing the fact to which it testifies. The Church of Rome is no more competent to testify concerning the divine original of the Scriptures than a blind man is to testify about colors, or a deaf man to testify about sounds. If asked for their authority to testify, they refer to the Scriptures. I will not stop now to consider the passages upon which they rely for this authority. These will come up for consideration on another occasion. The simple answer to them all, when quoted for this purpose, is that the church reasons in a circle, proving the authority of the church by the Scriptures, and the divine authority of the Scriptures by the church. Notice the manner in which the Church of Rome endeavors to evade the force of this objection (see Wiseman's Lecture III.), that we are satisfied, first, *historically*, or believe with a historic faith that Christ had a *divine commission* as a teacher from God,

and consequently that whatever he taught was true; but he taught that a commission was given to the church to pronounce authoritatively upon the will of God; therefore, the church has such a commission; its dictum is the divine word. It pronounces that history of Christ which we before believed with a natural faith to be the word of God, and then our faith becomes divine. Now, (1), In the first place, faith, according to this view, is made to rest upon *private judgment*. (2), The faith upon which a divine and supernatural faith is made to rest is a natural and human faith, which is inconsistent with the doctrine of that church which recognizes, equally with Protestants, the voice of God as the only foundation of saving faith. (3), It is inconsistent with the argument which Wiseman himself, in these very lectures, employs to demonstrate the necessity of some visible tribunal to decide this question, to-wit: the difficulty, and (to the mass) the inaccessibility of the historical evidence, for this is the evidence at last on which he insists our faith in the church must rest.

Second. The credibility of the witness. See the elements of credibility on pages 212 and 213 above, and show that none of them belong to the Church of Rome. No evidence of the "effectual working" of the principles of the Bible in the lives of priests and people of that church; the strongest inducements to falsehood, the great master-lusts of avarice and ambition; the character of that church such as to bring discredit even upon the truth it does teach. In addition to this, it is a prevaricating witness, and contradicts itself. It makes the Apocrypha and tradition the word of God, as well as the Scripture of the Old and New Testaments. Now, these contradict one another, and, therefore, either the Church of Rome or God has fallen into contradiction. If we believe the church, then we cannot believe God; if we believe God, we cannot believe the church.

Third. The difficulty which the papists themselves have in determining what the authoritative tribunal is, or in other

words, through what organ the church gives its testimony. Practically, the faith of every papist rests upon the word of his father confessor; he believes that the church believes whatever his father confessor believes that she believes.

VI. The terrible wickedness of the Church of Rome in saying that the word of God cannot be believed until she has endorsed it. Their distinction *quoad se* and *quoad nos* amounts to nothing in practice. The question is about the ground of faith *to us*. How strikingly does the apostate communion fulfil 2 Thess. ii. 4, and verse 8 shall be fulfilled in them.

ACTS ii. 4.[1]

SIGN OF THE GIFT OF TONGUES.

I. *Introduction.* Wonderful character of the scene.

(*a*), Contrast with the plain of Shinar twenty-five centuries before. Dwell upon the features of the contrast, specially *one* tongue in the first case, *many* tongues in the other. The praise of men in the one case, the praise of God in the other.

(*b*), Contrast with the scene on Sinai at the first Pentecost, fifteen centuries before. *God speaking to man* in the fiery law amidst the thunders, lightnings, and tempest; here *men speaking to God* in a tongue of fire, showing forth his praise. His magnificent works. Surely such a scene must have a special significance. What is it? Answer.

II. *Significance of the miracle.*

(*a*), Was a miracle and that a great one; none greater.

(*b*), Not designed to attest the presence of God merely; analogy of the miracles generally; revelations of the kingdom of God.

(*c*), Not designed for preaching. "He that speaketh in a tongue speaketh not to men, but to God."

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[1] Prepared in 1876.

(*d*), A sign of the nature and end of the work of the Holy Ghost, the sanctification of man for the praise of God.

(1), The tongue the glory of the human frame, and most adequate expression of the rational nature.

(2), The common use of the tongue. James iii.: "Set on fire of hell," etc.; the organ of a heart set on fire of hell.

(3), The work of the Holy Ghost to purify the heart and so the tongue.

III. *Improvement.* (1), To all the people. (2), To ministers of the word. See Isaiah vi.: The spirit of *praise* the result of the joy of God's salvation. Luther in his cell. Luther in Wittenberg pulpit.

ACTS ii. 4.[1]

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

I. OF all the passovers which were ever celebrated, the most illustrious were the first and the last; but the last, which was observed before the shadow gave way to the substance, was more illustrious than the first. The Lamb of God was then slain, and a redemption accomplished, not from political slavery, but from the far sorer tyranny of the devil. At the time of this passover the firstfruits which were offered unto God were the "corn of wheat which fell into the ground and died, in order that it might bring forth fruit."

Of all the Pentecosts, the first and last were also the most distinguished. At the period of the first (although not yet ordained by statute) the "fiery law" was given to the Hebrews by the mediation of Moses. God spoke to his people in tones which made them tremble. At the period of the last the gospel dispensation began, and God's people

[1] Prepared in 1868.

spoke to *him* in rapturous praise for his wonderful works with tongues of fire. In the old Pentecosts loaves of bread were offered unto God; in the last, redeemed souls, the harvest from that corn of wheat which died at the passover. Men were offered to him, anointed with the oil of the Holy Ghost. It is this offering which is recorded here in the context. The church, then, has passed from the communion described in Hebrews xii. 18–21 to that described in Hebrews xii. 22–24.

II. The most striking manifestation of this change, and of the power and faithfulness of the church's risen Lord, was the "gift of tongues." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Why did the fulfilment of the great promise of the Holy Ghost take this form?

1. I answer, not because the apostles needed such a gift for the preaching of the gospel. There is no mention here of their preaching to men, but of their declaring "the wonderful things of God." It seems to have been rather a speaking to God in praise, and Paul tells us in 1 Cor. xiv. 2 that "he who speaketh in a tongue speaketh not unto men, but unto God." And the tongues in which the apostles preached were the Greek and the vernacular tongue of Palestine. Besides, it was not confined to preachers.

2. The gift of tongues was a "*sign*," as all other miracles were, and as such was not only a credential, but a revelation or illustration of truth. It was designed to teach something, and something beside the fact of the presence and the might of the Holy Ghost. What was this? I answer, that it was designed to teach that the great purpose of the priceless gift of the Spirit was the sanctification, the purification, of men in order to their consecration to the work of praising God, of showing forth "his wonderful things," his name, character and works.

(*a*), Hence, the symbol of the Holy Ghost is a *tongue*. The tongue is the glory of the human frame. (Psalm xvi. 9; xxx. 12; lvii. 8; cviii. 1, and compare Acts ii. 26 with Psalm xvi.) It is the glory of the frame, because the organ of articulate speech, and, therefore, the sign and representative of man's distinctive glory among animals, the possession of a nature which renders him capable of knowing, loving, and praising God. For the potency of the tongue, see James iii. 2, 6.

(*b*), It is a tongue of *fire*. Because in man a *sinner*, the tongue needs to be *purified*. Note how the sinfulness of man is described in Scripture by the organs of speech. (See Rom. iii. 13, 14; James iii. 2–12.) "The tongue is a fire," says James. It must set on fire the whole "course of nature." But the tongue of sinful man is "set on fire of *hell*"; and if it is to be consecrated again to the use for which the Creator designed it, if it is to cease "cursing men," and to be devoted to "blessing God," it must be set on fire of the Holy Ghost, must be *purified*. (See Isa. vi. 5–7.) When this is perfectly done the man is perfect (James iii. 2), and no work remains but praise.

III. Exhortation to theological students: (1), To seek the purification of their *hearts* by the fire of the Holy Ghost. The work *severe*, by *fire*. (2), Then they will speak with tongues of fire. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. xvi. 1.) (3), Preaching a form of worship (see Isa. vi.), and hence unless the heart is pure, unless the truth is the personal possession of the preacher, his preaching is a mockery. They must not only tell men how the truth ought to make them feel and act, but must be an example themselves of the impressions and impulses and purposes which the truth under the Holy Ghost produces.

ACTS ii. 21.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

I. *Introduction.* Joel quoted to explain the scene on Pentecost. The last part of the quotation used to introduce the twenty-first verse in connection with the office of Jesus as the Saviour.

Connection between great revolutions and the desire of salvation. Great power, weakness of man. Great judgments upon *sinners;* great concern and anxiety on the part of sinners. "If these things be done in a green tree, what shall be done in the dry?" If these things fall upon sinners whose cup of iniquity is *not* full, what judgments shall befall those whose cup is full? Meantime, while the cup is filling and the judgment is impending, the proclamation goes forth: "Whosoever calleth upon the name of the Lord shall be saved."

(*a*), *A felt need of salvation.* The whole will not send for a physician, nor those who think themselves whole. Salvation—what? *Answer:* from sin—its penal doom, its pollution. Pardon and holiness; a title to eternal life and fitness for it.

(*b*), A conviction of the power and mercy of the Lord (Christ) founded upon: (1), The *name* of the Lord, which is a revelation of his character and of his relations to us. (2), The *proof* of his ability and willingness to save. (See vs. 22–36.) His *miracles*, *resurrection*, *ascension into heaven*, *glorious exaltation*, actual exercise of his power to save. (Verse 4.)

(*c*), *An actual reliance upon this power* and mercy, expressed in a calling upon him. Cannot call upon him without faith. (Rom. x. 12–14.)

III. *Universality of the declaration*—whosoever!

IV. *Improvement.* Easy to be saved. If any one fails of salvation, his own fault.

ACTS ii. 39.[1]

THE RELATION TO THE CHURCH OF HER BAPTIZED CHILDREN.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

I. *Exposition.* (1), The *promise* of the Spirit (verse 38) and the prophecy of Joel quoted by the apostle to explain the scene on the day of Pentecost. (2), This promise included in the great promise made to Abraham. (Gal. iii. 14.) The prophets couple the out-pouring of the Spirit with the advent of the Messiah, Abraham's seed. (See Isaiah lix. 19–21. Compare Isaiah xxxii. 1, 15; xliv. 3, 4.)

(2), The *persons* to whom it is given:

(*a*), To "you," the Jews whom the apostle was addressing as representing the contemporaneous adult generation.

(*b*), To "your children"—not "posterity" in the common acceptation, as implying merely a continuance of the promise. The Jews would not understand it thus. (Compare Joshua viii. 35, where we have almost the same classification as in the text, "the congregation of Israel," "the little ones" and the "strangers." See also Deut. xxix. 10–15; xxxi. 12, 13; Ezra x. 1.) It is the contemporary generation the apostle is addressing, and the Jews would naturally understand him as meaning that their children, the "little ones" who were growing up, were interested in the covenant of Abraham.

(*c*), "Those who are afar off"—the Gentiles. (See Eph. ii. 17.)

(*d*), The connection between this mention of the promise and the command to repent and be baptized in the preceding verses: "*For* the promise," etc. Baptism is here treated as having the same relation to the promise as circumcision hitherto had; and this implies that no fundamental or organic change was about to take place in the church as it was

[1] Preached in Bethlehem Church by appointment of Presbytery, April 23, 1875.

passing from its Jewish to its Christian form, much less that the old church had ceased to exist and a new one was about to begin. The apostle proceeds on the supposition that the Abrahamic covenant continues in full force, that as it had not been repealed or superseded by the Sinaitic covenant, so it was not repealed or superseded by the Christian dispensation. He takes the same fact for granted in his discourse in the next chapter (verses 22–26), and Paul argues the same point in Gal. iii. and Rom. xi. Hence,

II. We have *three* classes of persons under this dispensation of the promise who are interested in it:

(*a*), Those who make a profession of having received it—adult members of the church.

(*b*), The children of these professed believers who are within the covenant and have received its seal, and are nigh to God.

(*c*), Those who are still afar off in the world, outside of the visible church in name and in fact.

III. It is only in reference to the second class that any difficulty has been made by any part of the Christian church. I shall make no argument against the Baptists now. According to the exposition that has been given, it is plain that we stand on the defensive. The burden of proof lies on them, not on us. They are bound to show that the children of believers have been deprived of their privileges, enjoyed for two thousand years, either by some express statute, or by something in the nature and genius of the new dispensation. I have alluded to the identity of the church under the two dispensations, not so much to prove that the children of believers are members of the church (we take this for granted), as for the purpose of showing what their relation to the church is, or, in other words, in what sense or to what extent they are members, and hence proceed to observe,

IV. That their relation to the church must be essentially the same *now* as it has been ever since the establishment of

the covenant with Abraham. Now against this statement there is one prejudice even amongst ourselves which needs to be removed before stating precisely what that relation is.

This prejudice is, that the church under the law of Moses was an external, carnal, legal church, while the church under the gospel is an internal, spiritual, evangelical church, and therefore that the relation of children to the covenant under the law was correspondingly external, carnal and legal, and under the gospel correspondingly internal, spiritual and evangelical. In reference to this I observe,

(*a*), By way of concession, that there is clearer light under the gospel—the revelation is fuller, and the measure of illumination by the Spirit larger, so that it is a better dispensation than the old.

(*b*), The church under the law was in a state of childhood as compared with the church under the gospel. This is Paul's own representation of the matter. (Gal. iv. 2). The Jewish church had the privilege of *adoption* (Rom. ix. 4; Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9–20; Hosea xi. 1), but the Jews were sons under age and therefore requiring more of a legal discipline. Illustrate by the discipline of a family now. The children, though children and not slaves, are still *sinners*, and need to have their evil propensities restrained. This illustration of the apostle makes all plain.

(*c*), After all concessions have been made, however, it remains true that the church was essentially the same *then* as *now*, the same as the boy and man are the same. Show this in reference, (1), To the great ends of pardon and *holiness;* (2), To the end of witness-bearing for God. Illustrate further by the eminent examples of holiness under the law: Abraham, Moses, Joshua, Samuel, David, etc. The Psalms of David, which are even now the chosen vehicles of the experience of the most advanced believers. The end of circumcision and the relations of the circumcised indicated in Gen. xviii. 18, 19.

V. The relation of baptized children, then, being the same as that of the circumcised, is simply that of "*heirs apparent*" of the kingdom, with special promises, special advantages, special obligations as dedicated to God. (Compare relations of *minors* to the state.) Subject to the *government* of the church, but not partakers of its franchises. *In* the church by baptism, but of the world by temper and disposition. The efforts of the church, as to its members in the full sense, are directed to their growth in grace; its efforts as to its baptized children are directed to their regeneration and conversion. Notice some errors: (*a*), That of baptismal regeneration. (*b*), That of Bushnell ("Christian Nurture"), Pelagianism. (*c*), That of T. J. K. (in *Central Presbyterian*), that they are to be regarded and treated as regenerate, etc., etc.

ACTS iii. 25, 26.[1]

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The main topic of this discourse of Peter, the advent of the Messiah, Jesus, in fulfilment of the promise made to Abraham, Isaac and Jacob, that in their seed all the nations of the earth should be blessed. This promise contained, in its full extent, the salvation of the Gentiles as well as of the Jews; but of this aspect of it Peter was himself, at this time, ignorant, as appears afterwards in the history. The points made in the text are these: (1), That the Jews, that generation of them which he was then addressing, had a peculiar interest in the promise, a hereditary interest as "the sons of the prophets" and "the children of the covenant which God made with their fathers." (2), That, therefore, the sal-

[1] Preached in the Central Church, Baltimore, September 12, 1868.

vation included in the promise belonged primarily to them, and that they were entitled to have it offered to them *first*. "Unto *you first*," etc.; "To the *Jew first*"; this is the teaching of all the apostles. (3), That whatever their prior claims might be as the children of the covenant, and bearing in their flesh its sign and seal, all would avail nothing without personal repentance and conversion—"in turning every one of you from his iniquities"; in other words, that as, in every case, privileges involve peculiar obligations; that as they were, before all mankind, entitled to the offer of Jesus and his salvation, so, before all mankind, they were bound to accept him.

Now, all these principles apply, in all their force, to the children of believers in the Christian church.

I. While the gospel is preached, and Jesus is offered unto all men, "to every creature," he is offered in a special manner to the children of believers, because they are in covenant with God, and are members of his visible church.

(1), Ever since society began to exist, it existed in families—Adam, Noah. Before the institution of an order of men to be priests, the head of the family was the priest. (See the history of Abraham, and compare Job i. 5.) The family is the unit of which both church and state consist.

(2), This principle is still more clearly brought out in the constitution of the visible church in the family of Abraham. Circumcision was a family rite, and the head of the family the administrator. (See the covenant in Genesis xvii.)

(3), Confirmed by the law of Moses. The constitution of the Jewish state a family constitution. So with the Jewish church. The most striking rite of all, the passover, a family rite. Both "circumcision" and the "passover" family institutions, and national because family.

(4), The highest civilization of the world modeled upon the same principle. Notice the difference and contrast, in principle and effect, between the Anglo-Saxon and the Jacobin,

or "rights-of-man," civilization. The family the unit of society in the one, the individual the unit in the other; free institutions the product of the one, anarchy and despotism the product of the other.

(5), The express teaching of the New Testament in reference to the identity in substance of the church under the law and the gospel; the Abrahamic covenant the basis of both. But the detailed proof of this point will be reserved for another occasion.

(6), The main difference in the "seal," baptism for circumcision.

Therefore, baptized children of believers in covenant with God. God offers himself *first* and eminently to them as their God in Jesus Christ.

II. This offer first and eminently to them binds them first and before all to accept it, and to take God as their God, and to offer themselves to God as his people.

(1), They are bound as sinners who hear the gospel, like all other sinners.

(2), The vows of the Lord are upon them. It is not optional with them whether they will now choose the Lord to be their God. The question is not that, but the question is, whether they will *apostatize;* whether they will renounce *their* God, violate covenant obligations, and take the consequences. The die is cast; the deed is done; you have been consecrated to God; you are his beyond recall. See that broken vows do not meet you at the judgment, and add to your agony in hell.

Objection: But we had no part in this covenant transaction; we ought not to be bound by the acts of our parents.

Answer by showing: (1), That you are bound originally, and without the act of your parents; (2), That such is the law and the constitution of the providence of God in other departments of human life. Such is the constitution of political society. Parents do bind their children. Minors are

not asked whether they shall be subject to the jurisdiction of the state. Besides, it is a covenant of *privilege* as well as of *obligation*.

III. These vows can only be fulfilled by personal repentance and personal surrender of yourselves to God in Jesus Christ. Children of pious parents have been lost, and may be lost again. Exhortation.

Objection: We are in a dilemma. Bound to give ourselves to Christ and confess him before men, you say? But we are not in a condition to do it, and we have no ability to do it. Shall we make a hypocritical confession?

Answer: By no means. Make a true surrender of yourselves to God. You have no ability to do it; but this is your sin. You have no ability; but God has said, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." And he has also said: "I will yet for this be inquired of by the house of Israel, to do it for them." (Ezekiel xxxvi. 25, 26, 27; also 37.) Go to him and ask for strength. If you will not ask, you cannot complain if your despised vows should stare you in the face at the bar of God.

ACTS vi. 1–6; xiv. 23; 1 TIMOTHY iii. 1–13.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the

saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles; and when they had prayed, they laid their hands on them."

Chap. xiv. 23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

I. *Introduction.* (*a*), First text contains an account of the institution of the deacon's office, and the mode of their calling to office. (*b*), The *second*, of the calling of ruling elders. (*c*), The third, of the qualifications of elders and deacons.

II. The one subject is *the nature of the call to office in the church.*

1. All officers must be called of God by the Spirit, because, (*a*), The church is God's kingdom, and he rules and regulates everything in it; ordains the offices, defines the powers and functions belonging thereto, and appoints the men to hold the offices, etc. (See, as to the offices, Eph. iv. 7–14; 1 Cor. xii. 28.) (*b*), God alone can confer the gifts and qualifications therefor. (See 1 Cor. xii., *passim.*) Explain what is meant by gifts. (*c*), Church has no power except what is "ministerial and declarative." In appointing officers, it is simply obeying the will of Christ. Compare civil commonwealth, "people," in the sense of "sovereign people," ordaining the constitution, and in the sense of "constituents," or "electors." Difference between the two commonwealths: in the spiritual commonwealth, no sovereignty except in Christ. He gives the constitution to the church.

2. They must also be called by the church: (*a*), Proof from Acts vi.; fromActs xiii. 1–3; from Acts xiv. 23 (χειροτονεω). (*b*), From the nature of the church as a commonwealth. Officers not a caste or aristocracy.

This calling by the church consists of two things: (1), Election by the people. (2), Election and ordination by the court. (See Acts vi.; xiv.; xiii. 1–3.)

3. The guide of the church in this calling is the qualifications God has bestowed. (See 1 Tim. iii. 1–13.) Hence, (*a*), The election of church officers is not simply an expression of preference for such and such men, but an expression of obedience to the will of God, a judgment that God has called them. (*b*), The persons called ought not to undertake the office unless they believe they have been called of God, of which the call of the people is the strongest evidence. And they ought to be very sure that they have *not* been called, to justify them in refusing office after the call of the people.

4. When called to office in a particular church (as Presbyterian Church, United States), they must approve its constitution.

ACTS ix. 6.[1]

"And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

Introduction. The chief points of the history in which these words occur. The wisdom and goodness of God in teaching us by example, as well as precept; in giving us cases as well as rules. We are expressly enjoined to follow Paul as he followed Christ.

I. Every human being must do something. The soul of man essentially active; activity the indispensable condition of enjoyment. The life of a child—the life even of an animal—nay, motion is the law of all things, even of inanimate matter.

II. Men, in their present fallen condition, naturally prone to do the wrong thing; this activity takes the wrong direction—an engine without the balance-wheel, working with prodigious energy, but working to no good purpose, working not for the end for which it was made, but for its own destruc-

[1] First preached at the church on Broadway, Baltimore, October 11, 1857.

tion; a planet that has wandered from its orbit, is man in the moral system of the universe. Illustrate by Paul: such a man could not be a cypher—must be a positive quantity, a *power* in society, and so he was; a persecutor, he did not persecute languidly, but with all the energy and unflinching resolution of his nature; not satisfied with the victims which fell in his way, but going to strange cities to hunt for them—not lazily turning the work over to others, but doing it himself. But being chosen of God to do the necessary work of turning upside down that world which by reason of sin was wrong side up, he had himself to undergo the same process first, and be turned upside down. So with every man before he can fulfil his true mission. The disorder of the soul—insubordination—insurrection of the rabble passions against the conscience, the constituted authority, constituted of God. The standpoint of every man wrong by nature—*self* not *God*. What a system of astronomy is that which is built on the theory of the earth being the centre! We must, like the angel in the Apocalypse, take our position in the sun, and then all is clear, natural, and beautiful. No wonder that Paul trembled and was astonished, awaking as he now did to a consciousness of his past folly and his present duty.

III. We must find out and do the right thing, and the only right thing is what the Lord, who made us, will have us to do. The true mission of a called man. This is to be found out by inquiring of the word of God, and by examining ourselves—our own nature, temperament, gifts, circumstances, etc.

IV. We all, in one sense and in the general, have the same thing to do, because we all have the same nature, stand in the same relation to God our maker, etc. "The chief end of man is to glorify God and to enjoy him forever."

V. But this general mission is to be fulfilled in different spheres. Every soul has a different mission, because he is a different man from every other. Illustrate by Paul, Apollos,

Cephas, etc.—different gifts, relations, circumstances, etc., married and unmarried, fathers and mothers, rich and poor, learned and unlearned. No man's mission to live under water or to breath an atmosphere of pure nitrogen. God has set one thing over against another. It may be a long time, and after many unsuccessful experiments, before we find out our true mission, but we must find it out or live in vain.

VI. *Improvement.* (1), Exhortation to church members from the principles thus stated and as illustrated by 1 Cor. xii. (2), The spirit in which we should work—self-denial, self-sacrifice—"no man liveth to himself." (3), It is in working for the good of others that we promote our own good. The general health of the body is felt in every organ.

ACTS x. 29.[1]

"Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"

WHAT is implied in a call to the pastoral office? God has bestowed a diversity of gifts upon the church for its edification. (Eph. iv. 8, etc.; 1 Cor. xii.) A great variety of functions to be performed for the purpose of building up the church. God has seen proper not to appoint a distinct officer for every several function, but in some instances to unite two or more functions in the same offices. In miraculous gifts, for example, one person might exercise the gift of tongues and the gift of healing. So in the ordinary gifts of the church, there are two distinct functions united in the office of the pastor: one which he exercises alone, the function of teaching; the other, one which he exercises in connection with others, the function of government and discipline. (See 1 Tim. v. 17.) "Let the elders that rule well," etc. So the office of a *shepherd*. (See Zech. xi. 7; Isa. xl. 9–11.)

[1] Prepared in 1846.

As preliminary to an account of the duties coming under both these heads, explain the true nature of offices in the church. Ministers and other officers merely the servants of Christ; mere instruments in his hand. (1 Cor. iii. 5, etc.) Christ the only Prophet, Priest, and King of his church. The officers are stewards only of his mysteries. (1 Cor. iv. 1.)

I. In discharging the function of a *teacher*, it is the duty, in general, of the minister to declare the *truth*. Three purposes to be accomplished by the preaching of the gospel: (1), The gathering together of the elect; (2), The building them up; (3), To be a witness for God. It is his duty in particular to preach "Christ crucified." (1 Cor. ii. 2.) That this is his duty is shown also from the general obligation to "speak as the oracles of God"; to observe the "proportion of faith." (Rom. xii.) Jesus is the burden of Scripture (so Peter says in this very passage, Acts x. 43), therefore he is bound to preach Jesus. What is involved in preaching Christ? Not merely mentioning his name constantly, but declaring the "truth as it is in him." Christ the centre of the system of divine truth. (Rev. xix. 10.) To preach him properly, therefore, is to preach the "whole counsel of God." The same apostle who declares that he will "know nothing but Christ," declares that he has not "shunned to declare the *whole counsel* of God." (Compare 1 Cor. ii. 2 with Acts xx. 27.) We are to preach "Christ *crucified*"; that is to say, we are to preach the atonement, its necessity, its nature, its extent. This we cannot do without explaining the general principles of God's government, the guilt and depravity of man, his lost and condemned condition, and his utter inability to deliver himself from hell. In a word, we must preach the *law* in order to preach the *gospel*. "The law is good if a man use it lawfully." (1 Tim. i. 8.) It is the school-master to bring us to Christ. (Gal. iii. 24.) It is only by the law that men are convinced of sin. (Rom. vii.) It holds up the character of God in which, as in a mirror,

the sinner may see the "exceeding sinfulness of sin," and the terrible damnation that awaits him. We must point the eye of men to Mount Sinai enshrouded in darkness and smoke, and sending forth its lightnings, in order that they may see their danger and flee to Zion, where all is mercy and peace. It is only after the thunders of the law have been ringing in the sinner's ears that he is prepared to listen to the still, small voice of the gospel. Remark upon the foolish delicacy of some men who will scarcely speak of hell and damnation, for fear of offending the feelings of their hearers. This is the delicacy of a surgeon who would refuse to take from a man the tumor which was drinking up his vitals, or the delicacy of a man who would refuse to pull his drowning friend from the water by the hair of his head on account of the pain it would inflict. He who had the greatest tenderness and compassion for mankind, who spent his life in relieving their necessities, who wept over their infatuation and their pride, who died in an awful and intolerable agony to redeem them, our Saviour himself, had no such spurious, fatal delicacy as this. In no part of Scripture do so many and so awful denunciations of hell occur as in his own discourses. We must save men, "pulling them out of the fire." (Jude.) And in matters in which life and death, eternal life and eternal death, are concerned, to use the language of flattery is to be guilty of inexcusable treachery to Christ, and of barbarous cruelty to man. May God preserve us from such misplaced compassion as this.

II. But the minister is not only to declare the truth, but the *whole* truth. "I have not shunned to declare the *whole counsel* of God." He must be able to say, not that he has *actually* declared, but that he has not *shunned* to declare, etc. Now no good man will contend that the people should not be *instructed*. That ignorance is the mother of devotion is the doctrine of the synagogue of Satan. But there are good men who think that the great mysteries of the gospel

should not be preached, those mysteries, I mean, which are peculiarly deep and peculiarly liable to be abused; and this opinion rests mainly upon two grounds:

1. That the mass of the people cannot understand them, nor discussions about them. Answer this by showing that the understanding of the mass is undervalued; that even if they do not take up the whole, the effort they are obliged to make increases their intellectual stature, and unless an elevated standard of thought and of Christian experience is presented to the people they cannot grow; that sanctification is more powerfully promoted by the study of these mysteries than by anything else; and lastly, from the express command of Scripture. (Heb. vi. 1–6.)

2. The danger of these mysteries being abused. These mysteries are the children's food, and they are not to be deprived of it because others convert them into poison. The minister, as was said before, is a *witness for God.* He must, therefore, deliver his testimony faithfully, whether men will hear or whether they will forbear. He is a sweet savor of God, both in them that perish and in them that are saved. Duty is his, consequences are God's. As to those who deliberately and from malice keep back the truth, they should remember the bitter, penetrating, consuming maledictions that are pronounced upon them in the Scriptures. (Rev. xxii. 18, 19.)

III. We are to "speak as the oracles of God," not only in the *matter*, but as to the *manner.* Sometimes argumentatively, appealing to Scripture and to acknowledged principles of human reason, *when they coincide with Scripture;* sometimes authoritatively, as the messengers of God; sometimes exhorting with tenderness and even with tears; sometimes rebuking with sharpness and severity; always with *humility,* remembering that we are dying sinners preaching to dying sinners; that there is a fearful trust committed to us by the King eternal, for which we must shortly render a solemn account.

IV. The other part of the pastor's office, discipline, including also visitation, uses of discipline, manner of visiting, and the extent of it, etc.

V. The corresponding obligations of the people. The duty of studying the word of God, and trying all teachers by that standard. Preachers not lords of their faith, but helpers of their joy. Receiving the truth with meekness and love, because it is the truth of God. The folly of quarrelling with preachers, or becoming offended at them because they preach the truth. The duty of sustaining the session in the exercise of discipline, and the impropriety of insisting upon having too much of the pastor's time in visiting. The duty of training up children in Christian knowledge, and so coöperating with the pastor. The duty of praying for the preacher, the comfort and edification of every particular congregation depending in an especial manner upon the ministrations of the pastor. He ought in an especial manner to be prayed for. And no blessing can be looked for without it.

VI. Application: (1), The tremendous responsibility of the preacher's office. (2), The fearful account which pastor and people must render of themselves and in reference to one another at the great day.

ACTS xi. 26.[1]

" . . . And the disciples were called Christians first at Antioch."

Introduction. The importance of names. A sarcastic philosopher (Hobbes) has said, that names are "the counters of wise men and the money of fools"; but if this saying be true in its full sense, not only are the majority of mankind convicted of folly, but even the shrewd philosopher himself must fall under the same odious imputation. Nearly all the vehement controversies of the schools have been mainly

[1] Preached in 1853.

about names. In partisan and sectarian strife, the importance of such weapons, both in attack and in defence, are well understood. Many a respectable reputation has been made to stagger under the burden of a skillfully-chosen name, and many a bad or questionable thing has escaped the indignation and contempt it deserved, under a similar disguise. It is of the very first importance, therefore, to weigh well the import of names, lest we fall under the woe which is denounced against those who "call evil good, and good evil, who put darkness for light, and light for darkness, who put bitter for sweet, and sweet for bitter." (Isaiah v. 20.) In the Hebrew tongue it is a very common idiom to put the name for the thing; instead of saying "a thing *is* thus," to say "it is *called* thus." It is not for nothing, then, nor for the sake merely of recording a curious item of history, that we are told that the disciples of Jesus were "called Christians first at Antioch," that on the banks of the Orontes and under the shadow of the palaces of the Syrian kings that name was given which rivers of blood have not been able to obliterate, which the most polluted breath of slander has not been able permanently to tarnish, or the malignant opposition of men and devils to prevent from identifying itself with all that has contributed to elevate, sanction, and adorn our fallen race. Often has the simple confession, "I am a Christian" given new patience and vigor to the martyrs of Jesus in times of trial; "by this sign they conquered," and entered into rest. It is the name of the sacramental host of God's elect, against which no weapon shall prosper, and which shall one day join the triumphal procession of the King of kings and Lord of lords, as he comes to give the carcasses of his enemies to the beasts of the field and the fowls of the air. Let us meditate upon it.

I. *Subject:* The origin and import of the name Christian. The origin of the name; by whom was it given?

First, Not by the Jews; they called believers "the sect or

heresy of the Nazarenes," a nickname designed to cover them with contempt (Acts xxiv. 5), or "Galileans" (Mark xiv. 70; Luke xxii. 59), a denomination delighted in by Julian the Apostate, who, with a more than Jewish hatred of Christ, made it the business of his life "to crucify the Son of God afresh and put him to an open shame." Again, the Jews were not the leading people in the Greek city of Antioch; they would not have given a name taken from the Messiah. The only conception they had of the followers of Jesus was that of a new sect like the Pharisees, Sadducees, etc.; but the Christians in Antioch embraced many Greeks among their number (see verses 20, 21 of this chapter)—indeed, it seems to have been this incorporation of the Gentiles which suggested the propriety of a new name. And, lastly, it is a name formed according to the analogy of the *Latin* language. (See Conybeare and Howson's *Life of Paul*, Vol. I., p. 118 ff.)

Second, Not by the disciples themselves; they called themselves "disciples," "brethren," "believers," and *continued to do so.*

Third, It must have been given either by the Gentiles or by the authority of God. The former supposition seems the most probable for several reasons: (1), The name Christian is not generally used for believers afterwards in the Acts or in the epistles, as it would have been, in all probability, if it had been given by divine authority. Only used twice besides this place (Acts xxvi. 28; 1 Peter iv. 16), and in both places apparently as a term of reproach from enemies of the gospel. (2), The argument for the theory of the divine origin of the name derived from the word "called" in the Greek not conclusive, because it sometimes has no reference to a divine oracle. (See Romans vii. 3 in the Greek.) (3), It is no objection to the Gentile origin of the name that it should be so exactly expressive of the character and calling of a believer, and that it should have come into general use

in the church. There was a special providence overruling the giving of the name, as there was in the case of the superscription on the cross. God had a purpose in that which Pilate did not dream of, and so the Antiochians were led to give a name, under the secret leadings of providence, which they intended only as the denomination of a new school, or party or body of men, composed both of Jews and Gentiles, which occurred *first at Antioch*, but which God intended to be descriptive of the followers of Jesus, and of their intimate and unique relations to him. Compare the prophecy of Caiaphas (in John xi. 49–52), where Caiaphas meant one thing and God another. Compare also the history of such names as "Huguenot," "Methodist," "Puritan."

II. The import of the name. And here we may observe:

First, That it was not at Jerusalem, the holy city, but at Antioch, the seat of Gentile luxury, "the eastern centre of Greek fashion and Roman luxury," as it has been called (Conybeare & Howson, as above), a city remarkable for its fondness for nicknames, that the name was given; and that, too, not till it was clearly established that the new covenant was of a larger and more liberal grasp than the old, that the middle wall of partition had been broken down between Jew and Gentile, and God proclaimed to be the same Lord over all, and rich unto all that call upon him. As that remarkable superscription upon the cross of the Redeemer, written in Hebrew, Greek, and Latin, the leading languages of the earth, was a sort of symbol of the universal salvation and empire of the crucified One, so this name, which is in its root Greek, in its meaning Jewish, and in its form Latin, was a sort of proclamation of the great truth that in Jesus there is neither Jew nor Greek, barbarian, Scythian, bond, nor free, but rather all of them together in one body, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." Alas! that Christ should have been since divided, and "Christians" split up into so

many opposing parties! Oh! for the day when there shall be again but one flock, and its *name* one! Notice, in this connection, the interesting fact that the first collection made in a Gentile city for the poor saints among the Jews was made here, and about the time this name was given. (See verses 27–30.) What a testimony to the reality of the union with the same Head, and the "fellowship" of the saints in him! (2 Cor. viii., ix.) In the name "Christian," therefore, we have that grand idea of the "sodality" and brotherhood of nations, which, in its defective and distorted image, is engaging the minds and hearts of modern philosophers and patriots.

Secondly, That the name implies membership in the school of Christ, belief in his doctrines, and obedience to his commandments. Analogy of other names—Platonists, Aristotelians, Thomasists, etc.—but show the difference between them. (1), It is only in the school of Christ that the famous "*αυτος εφη*," or "*ipse dixit*," of the ancient schools has its place. We believe because he says so; but such faith ought not to be exercised in any mere man. (2), Christ is our *King*, and we must *obey* him in all things; not so any mortal man. (3), Christ is our example, to be followed in all things; not so any mortal man. (4), Christ is "our life," and in this respect there is an infinite difference between him and any human teacher. We are *in* him, which could never be said of any other master and his followers. "In Socrates," "in Plato," what sense could be found in such phrases? And yet "in Christ" is the common expression of the relation of believers to Christ, in the New Testament. Enlarge upon this point, our union with Christ. Notice in what sense Christians are called Calvinists or Arminians, etc. No contempt of Christ in this.

III. *Improvement. First*, The great abuse of this honorable denomination by the world. Men call themselves Christians, who, in their whole lives, exhibit a total disregard of

his religion in point of *faith* and in point of *duty*. "The name of God is blasphemed through you among the Gentiles, as it is written." (See Hall's sermon, *Works*, Vol. III., page 179.) Men deny Christ, the only Lord God, that bought them, and then think it hard that they cannot be considered *Christians*. *Secondly*, The glory of the name for all who expound its true meaning in their lives, the members of his body. How ought they to dwell together in unity, when the oil that is poured upon the head descends upon the beard and the skirts of the garments! Strive together for the faith and hope of the gospel, and present an unbroken front to the adversary.

ACTS xiv. 1.

"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."

Introduction. Connection between the preaching in Iconium and the persecution in Antioch of Pisidia. Whatever "so spake" may mean, it was the result, no doubt, of the bad treatment of Paul and Barnabas in Antioch.

1. "So spake" does not refer to the matter of their preaching. This was the same everywhere.

2. It means that they spake "in such a manner" that, etc., and that if they had not spoken in such a manner, such a multitude would not have believed.

3. Now this seems inconsistent with Paul's own doctrine (see 1 Cor. ii. and *alibi*), as well as with the general tenor of Scripture teaching.

How is this to be explained?

Answer: 1. That while God chooses such means as to show that the excellency of the power is his, he at the same time chooses means which have some correspondence in nature with the end. Compare the taking of Jericho and Gideon's victory over the Midianites.

2. God chooses *men*, and not *angels*, to reveal his will, and men of different sorts, capacities, attainments, temperaments, etc. Why but because these are better *adapted to move men?*

3. For the same reason the same men are better fitted to be instruments of converting and edifying men when their souls are powerfully moved by the truths they preach to others. "*Holy* men of old spake as they were moved by the Holy Ghost." The truth is delivered to us by men who have experienced its power. Balaam and his ass the only exceptions.

Improvement. (1), The necessity of cultivating the heart by prayer. (2), Of enlivening the heart by study and meditation. Paul was a student, though inspired. A blunt piece of iron, red-hot, will penetrate deeper than sharp iron cool. The force of a *bullet* depends upon the *powder*. (3), The necessity of prayer on the part of the people for their ministers. Pray for us!

ACTS xvi. 31.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

I. *Introduction.* Recount leading facts of the narrative. We have here the salvation of a pagan, one who was an "alien from the commonwealth of Israel," a "stranger to the covenants of promise." We have here the gospel coming in contact with a sinner as such, a sinner nakedly considered, unmodified by a religious education; one who had no hope of any sort in reference to the condition of his soul beyond the grave; one, perhaps, who did not even know that he had a soul to be saved or lost, until he was awakened by the Holy Ghost. His first impulse was to kill himself, fearing no other power or judgment than those of his earthly masters. He knew his misery as the misery of one who would be judged

to have been unfaithful to his trust, but had no thought of his misery as a sinner against God, and, therefore, asked no question about deliverance from the judgment of God until awakened through the friendly exhortation of Paul to do himself no harm. Then he asks, "What must I do to be saved?"

II. Paul's answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The proposition is, "Salvation is only by faith in the Lord Jesus Christ." That this is so we argue:

1. From the *nature of salvation.* This is described in Matthew i. 21 as deliverance from our *sins.* Sin is: (*a*), Nonconformity to the law of God both as to our nature and to our conduct. The law being an expression of the purity and glory of God's nature, sin is pollution and shame. (*b*), Penalty is an essential element of the law; and, therefore, sin is exposure to the penalty, is *guilt* as well as pollution and shame. See the first working of a sense of sin in Adam. He was filled with both fear and shame. (Gen. iii.) Now, sin cannot be got rid of, either as to its pollution or its guilt, except through Jesus Christ. No man can cleanse himself, for no man can rise above himself by his own power. It must be by some power outside of himself—as the Scriptures say, through the power of the Holy Ghost. But the Holy Ghost cannot come into the heart of a sinner while the law demands that he shall endure its curse. He cannot endure that curse and be saved. Damnation is the ever enduring of the curse. He must, therefore, cast himself upon one who has endured the curse for him, and that is Christ. This casting himself as utterly guilty and utterly helpless is *faith.* Illustrate by the miracle of the leper and the miracle of Bartimeus.

2. From the *nature of faith* (as opposed to works). Salvation must be either by one or the other. Not by works, but by faith.

ACTS xx. 28.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

I. THE officers to whom this exhortation is addressed: *elders*, or *bishops*, or *pastors*. These of two sorts, according to 1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

II. The exhortation twofold:

(1), To take heed unto *themselves*. Reasons are, (*a*), It is a man's *first* duty to glorify God by seeking the perfection of his own nature. Note the distinction between *liberal* and *professional* education. (*b*), Taking heed to one's self is the indispensable condition of a worthy and efficient taking heed to one's *work*. Connection between Luther's life in his monk's cell and the work that he did on the public theatre of Europe and the world.

(2), To take heed unto the flock. The manner of doing it is expressed by "feeding" (or, as in the Greek, *performing the office of a shepherd for the flock*): (*a*), Bearing the members of his flock on his mind and heart. Prayer as a means of doing this. (*b*), Visiting and inspection of the actual condition of the flock. *Watching for souls* the duty not of the ministry only. (*c*), Admonition, rebuke, censure—in a word, *discipline*. Unreasonable prejudice against discipline. It is Christ's ordinance for edification, not for destruction.

III. *Motives* to enforce the exhortation: (*a*), The Holy Ghost hath made you *overseers* in the flock, not idlers in a place of *honor*, but officers to see that others do their duty. Majesty of the Holy Ghost. Elders co-workers with him. (*b*), The object of your care is the church which God hath purchased *with his own blood*. The infinite value of the meanest of the children of God. The dignity and glory of

tne work committed to the ministry of the church—fellowship with Christ. The *reward*—when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

ACTS xxii. 10; vi. 3.

ON THE CLAIMS OF THE MINISTRY.

"And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

I. *Introduction.* Reasons for consideration of this subject: (1), The ordinance of God. God will have preachers. (2), The nature of the case. God's kingdom a kingdom of *truth*. (John xviii.) The truth, therefore, is to be proclaimed. The "printed page" not sufficient. Speaking, before printing or writing, hath the birthright, and is entitled to the blessing. In other spheres of life the press has not diminished the amount of speaking; it has rather increased it. (3), The crying necessities of the church—flocks without shepherds; the necessities of a heathen world—the harvest great, the laborers few.

There are two aspects in which I propose to present the subject: (*a*), As related to the *individual members* of the church who may be called—their duty to consider the question, and the method by which they are to seek a solution of it. (*b*), As related to the *church*, the method in which the people of God are to seek a supply of ministers.

II. First as to individuals:

(1), It is the duty of every man awakened by the Holy Ghost to the reality and solemnity of life to inquire, "What shall I do, Lord?" This was the effect of the manifestation

of the Lord upon Saul of Tarsus. He had not been an idle man. He could not but be a power with such intellectual energy, such ardor of temperament, etc. He had not done what he did languidly. He persecuted as he afterwards preached—with all his might. He now feels that his energies had been worse than wasted—that he had been doing worse than nothing; and he asks, in the anguish of his awakening, "What shall I do?"

(2), The first answer to this question when asked by a sinner awakened for the first time is that which was given to Saul: "Arise, be baptized and wash away thy sins, calling on the name of the Lord."

(3), Furthermore, answer was given to Saul by revelation that he was to be a preacher of the word. (Acts ix. 15; xxvi. 15–18.) The general call to dedicate ourselves to the service of God is fulfilled in the discharge of some special calling. Whatever be our special occupation or pursuit, however we come to it, whether by accident (as men speak), or by the circumstances of birth or education, or by the will of our parents, or by our own conscious choice, it is appointed of God for us. This is acknowledged in the common language of men; for these pursuits are called "vocations" or "callings." Where a calling has to be chosen by ourselves, or by others for us, no little perplexity is often felt. The question is not, shall we live unto ourselves or unto God? The answer to that question is plain enough. But the question is, in what special pursuit shall we live unto God and accomplish our great end, the perfecting of our nature by perfect conformity to the divine will? All cannot be preachers; God demands servants in other offices of the church; in the offices of the state (which is also his ordinance); in the offices, trades, arts, professions, which are made necessary by the complex organization of society. Besides, no man has the right to choose to be a preacher unless he has reason to believe that he is called of God by his Spirit. He must

have the testimony of his conscience and must feel the pressure of a sense of duty to warrant him to assume such a high privilege or to attempt the performance of such solemn functions. How shall he find out whether he is called? He must not expect a voice from heaven, or a communication of a prophet, as in the cases of Paul and Timothy. The only method is by Scripture, providence, prayer, and the judgment of the church. The Scriptures teach that God has appointed the ministry of the word; it states the qualifications which a minister must have; it prescribes prayer. The indications of *providence*, abundance or paucity of ministers—the character of the existing ministry, whether competent and faithful, or the reverse—the circumstances of individuals, etc. But as men are not good judges in their own cause, *the judgment of the church* must be invoked in the form of advice of ministers, elders, deacons, parents, presbyteries, congregations. And this leads me to the *second* general aspect of the subject:

II. The means to be used by the church for the increase of the ministry.

Some hold that the church is authorized to use no other means besides prayer. This notion seems to be based on the instances of Moses, the apostles, and other extraordinary ministers; and the notion that the call to be a minister of the word is altogether different from the call to be a ruling elder or deacon. It is a sufficient answer to the first notion to say that Moses, Paul, etc., were *extraordinary* ministers. Our question is about *ordinary* ministers. As to the other notion I observe: (1), That Scripture gives no sanction to the idea that the call to the ministry is so different from that of the eldership or diaconate as to make the interposition of the church proper in the case of the ruling elder and deacon, and improper in the case of the minister. (2), The notion is inconsistent with what is done in our own and other Protestant churches, in all of which the church *does*

interpose with its judgment before a man can become a minister. If so, why not interpose at the *beginning* of the process as well as at the end?—as in the case of the deacons in Acts vi. The people "looked out" suitable men, men whose qualifications were prescribed by the apostles; and then the apostles concurred and ordained them. Why may not the people do the like now in the case of the ministers of the word?

Hence, the means to be used by the church are: (1), Prayer; (2), Looking out the qualified men.

ACTS xxii. 10.

"And I said, What shall I do, Lord?"

THE Bible was designed to be a rule for all mankind and to cover the whole circumference of human duty. It was designed also to be a portable rule; to be with men in their lying down and in their rising up, in their going out and in their coming in; to be their *viaticum* and their *vade mecum*. Its words of instruction, of warning, and of comfort were to be read by the mother as she rocked the cradle of her infant; and they were to be read over the remains of the departed and at the open grave. We need not be surprised, then, to find it very jealous of its spaces, and giving to no topic a relatively large space unless that topic be one of great importance with respect to the end for which the revelation was given. If the martyrdom of James, the son of Zebedee, a distinguished apostle, and belonging to that inner circle which the Lord honored with the most intimate intercourse with himself, is recorded in a single short sentence; and the martyrdom of Stephen, a deacon, is recounted in considerable detail, we may rest assured that the Spirit of God, who guided the pen of the historian, was in both records consulting the edification of the church.

The fact, therefore, that the manifestation of Jesus to Saul on the road to Damascus is recorded *three* times in this short history of "The Acts" is sufficient proof that it contains lessons which it is specially important for us to ponder and lay to heart. The truth of the whole Christian scheme might be safely rested upon this narrative alone. Lord Lyttleton seems to have been conscious of its immense importance in connection with the proofs of the divine origin of Christianity, when he set himself to the study of it in order to overthrow it. It overthrew him, however, as you know, and the result was one of the ablest defences of Christianity, under the title of *Lyttleton on the Conversion of Paul.* If this narrative be true, then the Holy Ghost must have been given, and if the Holy Ghost was given, then Jesus must have risen from the dead by his own divine power, and his resurrection from the dead carries with it the truth of all that he taught. This narrative and the narrative of Christ's resurrection from the dead together constitute the Gibraltar of Christianity.

My present purpose, however, is much narrower than these introductory remarks might lead you to expect. I do not propose to defend Christianity against the infidel, but simply to bring out some of the practical lessons contained in the question of Saul, "What shall I do, Lord?" a question wrung from him in a moment of great awakening, produced by an immediate vision of the majesty of the Lord.

I. The first lesson I shall mention is *that every man must find something to do.* The soul of man is essentially active, and *must* be employed. It never slumbers nor sleeps. The mind must have something to think about, the heart something to love, the imagination something to be entertained with, even when the will is impotent and the hands are idle. The entire inactivity of the soul would be death. For good or evil, for weal or woe, we must think, feel, imagine. A blessed necessity is this for the soul engaged in the inquiry

after truth, which, in the exquisite language of Bacon, is the love-making or wooing of it; for the soul possessing the knowledge of the truth, which is the presence of it; for the soul believing the truth, which is the enjoying of it. "Certainly, it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." On the other hand, it is a mournful necessity for the soul which lives in an atmosphere of falsehood and delusion; for it must think, feel, and imagine, and yet all its thoughts, feelings, and imaginations derive their coloring from that "place where hope ne'er comes which comes to all." What is suicide but a vain attempt to escape from this tyrannous activity? How senseless the hope that a bullet may extinguish the fire of hell within, or annihilate the soul itself which has begotten and nourished the dreadful progeny of thoughts and passions which torture it! Man's nature is a rich soil, and runs either to herbs or weeds. The brain that is idle for all useful work is, as the homely proverb hath it, "the devil's workship," or as the nursery couplet gives it:

"Satan finds some mischief still for idle hands to do."

Some souls are greater than others—greater in thought, greater in feeling, greater in imagination, greater in will, greater, therefore, in power for good or for evil. Saul of Tarsus could not but be a power in the world. He could not be hid. On some public theatre he must perform a part if he lived at all. Up to the time of the vision of Jesus Christ on the road to Damascus, he had been an ardent persecutor of the saints, and all the more ardent because he was sincere and conscientious. He verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth. Whatever he did, whether as Saul or Paul, whether as persecutor or preacher, he did with all his might. Yet this man, who had been doing all his life, asks, "What shall I do, Lord?" This leads me to observe—

II. The second lesson to be learned, and this is *that the*

Lord alone is to determine what we shall do. It is not in man that walketh to direct his steps. Man's heart deviseth his way, but the Lord directeth his steps. Saul of Tarsus had been doing of his own will; he now is made to understand that the doing his own will is the sin of rebellion and idolatry, and that to do the will of God is better than all burnt-offerings and sacrifices. He acknowledges the lordship and sovereignty of Jesus of Nazareth; his sovereign right to direct him in all his ways. "Lord, what wilt *thou* have me to do?" The ferocious Saul is sent to school to Ananias; the raging tiger, breathing out threatening and slaughter, is sent to sit at the feet of one of the lambs which he had been going to Damascus to butcher. We learn from Ananias' address to him that there were two things which Saul had to do. One was to have his sins washed away and be baptized; the other was to be a preacher of the gospel.

To apply this answer for our own learning and guidance, it may be generalized and stated in this form, to-wit:

1. It is every man's duty to inquire of God in what particular calling he shall glorify him. Of these in their order. As to the general calling of all men to make the glory of God the supreme end of their lives, and his will their supreme law, I suppose it will be conceded by all who are not atheists. Sound reason is at one with Scripture here. God is "glorious in holiness." The infinite, eternal, and unchangeable rectitude of his nature is that which makes all his other attributes glorious. Infinite, eternal, and unchangeable power in a being who was unholy and unjust would cover the universe with a pall of darkness. God made man in his own image; and the true and only glory of a man is to be holy like God. The world does not recognize this truth. It worships mere power divorced from moral character. Its heroes are heroes of force. It offers sacrifice and burns incense to the names of an Alexander, a Cæsar, a Napoleon. It thinks with Satan that "to be weak is to be miserable,

doing or suffering." Like Moloch, "its trust is with the eternal to be deemed equal in strength; and rather than be less, cares not to be at all." All this, it is needless to say, is contrary to Scripture. "Whether ye eat or drink, or whatsoever you do, do all to the glory of God." "Glorify God in your body and your spirit, which are God's." Reason, as I have said, is here in entire harmony with Scripture. If God has created us, he has an absolute propriety in us. We have no right to think, feel, speak, or act, except as he ordains or permits. To be conformed to the will of God is, therefore, our highest duty. But it is also our highest interest and happiness. Surely it is our interest to be guided by a wisdom greater than our own. The knowledge even of the wisest of the elect angels is a limited knowledge, darkened by no cloud of error, but yet bounded by an horizon. It is their happiness to stand in the light of God's throne, to receive his instructions and to obey his will.

What shall we say, then, of sinful men who are shrouded with the mists of delusion and are groping their way to the grave amidst the snares and pit-falls of him who was a liar and a murderer from the beginning. We are surrounded on every hand with the proofs that men need masters to keep them from ruining themselves through ignorance, mistakes, perverseness, and self-will. Multitudes do, in fact, ruin themselves for this life, to say nothing of eternity, because they are their own masters and are free to do as they please. It is not true, however, even in this life, that we are free to do as we please. The man that acts on this principle will be sure to find in the end that he has been wrong. He will encounter a "reduction to absurdity" of his principle in the frown of society, if not in the jail or the halter. Thank God, there is a limit, even in the case of the most powerful, to this liberty of man to do as he pleases.

But the point which I wish to impress is that no reason exists for a man's seeking his own glory which is not a better

reason for seeking the glory of God. Is it because the possession of great gifts and faculties itself constitutes a call to exhibit them? Then, when the man displays his own intellect or power, it is a very narrow intellect and a very limited power that he displays. When he seeks the glory of God he displays the resources of an intellect and a power which has no bounds. The one at its best estate is but the glory of a lamp; the other is the glory of the starry heavens or of the sun in his meridian splendor. If there is any legitimate delight in the admiration we feel for the genius of Aristotle, or Homer, or Shakespeare, or Francis Bacon, let us remember that their splendid endowments were the gifts of God and but dim reflections of his own infinite understanding. That this has been acknowledged by the greatest thinkers and discoverers, the greatest poets and philosophers, it would be very easy to show by quotations from their writings. The greatest minds have generally been devout minds, and have with appropriate humility acknowledged God's goodness in revealing to them the truth which was intended to bless their race.

Remember, then, that the perfection and glory of a man consists in his bearing the image of God. Man would have been thus glorious if he had never fallen, in always bearing that image and in manifesting its beauty and excellence more and more as his nature was developed. Now that he is a fallen creature to whom a Saviour has been revealed and offered, he is to seek and labor for the recovery of that lost inheritance, for restoration to that lost image. The true goal of his being is perfect and eternal conformity to the will of God. This is the highest glory to which a creature can attain; this was the glory of the only perfect man the earth has ever seen since the fall of our first parent in Eden; this is the end for which Jesus lived, suffered, and died; for which he lives and reigns at the right hand of God the Father Almighty. Without this restoration begun in us we cannot

begin to live aright; without this restoration completed in us we fall short of consummate glory and felicity. "Man's chief end is to glorify God and to enjoy him forever." Ye in whom this work of restoration has not been begun, begin to seek it to-day where alone it can be found—in God. Arise! and wash away your sins, calling on the name of the Lord!

We come now to consider the other point mentioned, to-wit:

2. That it is every man's duty to inquire in what particular calling he shall seek to glorify God and to fulfil his will. And here observe, (*a*), That every lawful kind of occupation or work in this world is acknowledged by the very language that men use to be an occupation or a work, appointed to them of God. It is denominated a "vocation," or "calling." The use of this word is an acknowledgment that "we did not come into our work by accident; we did not choose it for ourselves; but, under much which may wear the appearance of accident and self-choosing, came to it by God's leading and appointment. What a help is this thought to enable us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us present! What an assistance in calming unsett ed thoughts and desires, such as would make us wish to be something else than what we are! What a source of confidence when we are tempted to lose heart and to doubt whether we shall be able to carry through our work with any blessing or profit to ourselves or others! It is our 'vocation,' our 'calling,' and he who called us to it will fit us for it and strengthen us in it." (Trench.) (*b*), That our work has been appointed of God primarily and supremely for his own glory, and in a secondary line for our own development and improvement—as his method of discipline for us, to train us in obedience to his will and to bring us into entire conformity to his image. The call to love God (and, therefore, to serve him) with all our soul and strength is a universal call—it comes to all men, and not merely to a recluse class named

"the religious," to monks and nuns who are expected to do the religion as ministers are expected to do the preaching, or as shoemakers are expected to do the shoemaking. The moral law is to be fulfilled by all. The love which it enjoins is to be exercised by all. But the particular mode of its exercise and manifestation will be determined by the relations we sustain to others in society, or, in other words, by our special callings. The difference between the general calling and the special may be illustrated by the difference between a "liberal" and a "professional" education. The object of a liberal education, that is, an education in the faculty of arts, is to develop symmetrically the man's powers—the man himself is the end. He is deemed a creature worthy of being developed, even if there be no ulterior end relating to the good of society. In professional education the object is to fit the man for some one definite line of activity—the man is considered as a means to an end. A liberal education is common to the lawyer, the physician, and the divine; and these professions are the special fields in which the powers which have been trained in the faculty of arts are to be exercised. In all our special callings it is never to be forgotten that we are moral agents, responsible to God, bound to obey his moral law and to seek the glory of his name and the perfection of our nature. (*c*), In the next place it must be conceded that it is much easier to ascertain what our general calling is than it is to ascertain our special calling. The word of God, supported and interpreted by reason and conscience, makes it perfectly plain that we should devote ourselves to his service. He that runneth may read. The moral nature of every man fits him for this calling, and every man who is not idiotic or insane can recognize it if he will. There is little difficulty in judging of ends; very great difficulty, prior to experience, in judging of the proper means to be used for the accomplishment of the ends. All men see that the end of a liberal education is to develop the powers

of the man, and that the end of a professional education is to make him a dextrous instrument for performing the functions of the particular profession. Yet after ages of experiment volumes continue to be written upon the means of attaining these ends. A very plain man knows that government ought to be administered for the good of the governed. It demands a statesmanship enlightened by philosophy and history, a statesmanship of the wisest and most comprehensive sort, to construct a frame of government which shall accomplish that end. It is easier to draw a bill of rights than to frame a constitution. So a man must have a more thorough knowledge of himself, of his capacity and his ability, than men generally possess in order to determine in what sphere of activity he can best fulfil the great end of his being. Saul of Tarsus could not be in much doubt that the end of his being was to glorify God by doing his will. The Old Testament taught him that. But that he was to be a preacher of the gospel, that he was "a chosen vessel to bear the name of Christ before the Gentiles, and kings, and the children of Israel," was not so clear. Nay, he was so possessed of conviction, even after his calling as a preacher had been made clear to him, that he was eminently fitted to preach to the Jews, that he ventured to argue the point with his Master, and had to be cut short with the peremptory command, "Depart! for I will send thee far hence to the Gentiles." (Acts xxii. 17–21.)

It becomes, then, a question of great perplexity sometimes, "What shall I do, Lord?" A special supernatural answer to this question is not to be expected now as in the days of Paul. All are not called to be apostles. All are not called to be preachers. Women constitute one-half of the human race and much more than one-half, probably, of the church; and yet they are debarred by God's special statute from being preachers. All men are not called to be preachers. God needs ruling elders and deacons as well as ministers of the

word. The state as well as the church is ordained of God; and he wants Christian men in the executive chairs, in the halls of legislation, and in the courts of justice. The complicated organism of society demands innumerable workmen in the professions, trades, and arts, whose work is incompatible with the entire consecration to one great end which the ministry of the gospel demands. The seraphic zeal and mighty faith of Paul might make him equal to the task of preaching all day and making tents all night; but there never was but one Paul. God calls some men now to eke out the slender salary which they get as pastors by some avocation from their proper work, by teaching or farming or trading; but in the great majority of cases it proves an *avocation* indeed, a turning aside of the minister from his vocation. We repeat it, then, all men cannot be preachers. God has ordained them. God calls for them. The church calls for them. A perishing heathen world calls for them. Does God call for any of you, my brethren? I ask not the young men only, who have their life-work yet to choose, but those also who are engaged, and it may be have been engaged for many years, in other pursuits. It does not follow, because you are a lawyer or a physician or a merchant or a farmer, that you are not called to forsake the office, the counting-room, the field, in order to serve Christ in the pulpit. The first preachers of the gospel were called from the fisherman's boat and from the tax-collector's office; and in all the ages since some of the most shining ornaments of the pulpit have been those who had previously adorned other professions. A scholastic education is not the only effective education. Providence often calls a man to the exercise of one profession in order to fit him for another. Even the lowly bench of the cobbler has been a step to the lofty place of an ambassador of the King of kings. In the nature of the case, however, the ranks of the ministry must be recruited mainly from those who have not begun the practice of some other

calling; and it is to this class I speak particularly while I proceed to state some things which may help them to a solution of the question, Am I called to preach the gospel?

(1), There is always a presumption in favor of the gospel ministry as the special calling in which the great ends of our general calling may be best attained—the glorifying of God, the doing good to men, the perfecting of our own nature. The end of the moral agent and the end of the special worker here coincide.

(2), Consider your gifts and opportunities; and as a man is not the best judge in his own cause, call in the aid of judicious Christian friends, of ministers and of the other officers of the church, and let them judge. Let parents, teachers and church officers "look out" from among their wards those who have received gifts from God which fit them to preach. (See Acts vi. 3.) The same process is applicable to elders and ministers as well as to deacons. The call is the same in all—by the Holy Ghost, through the church. But it may be asked, what are the gifts and qualifications which are to guide the church and the inquirer himself?

I answer, (*a*), First and foremost, *piety towards God.* A man cannot understand the word of God unless he be a regenerate man; the power of a minister is a *moral* power, not like the power of a *priest*, which is *legal.* (*b*), Good sense, both capacity and "common sense." Men who have only *uncommon* sense are not particularly needed in the ministry. (*c*), Such a faculty of speech and such an amount of self-possession as are necessary to speaking in public. This I need not insist on, for there are very few men who have something to say that cannot say it, or, if it has to be said in public, cannot be trained to say it in public.

(3), Above all, pray to be guided of God, who alone can effectually call.

ACTS xxvi. 24, 25.[1]

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness."

Notice the connection: an account of the miraculous conversion of Paul and of his call to the ministry of the gospel. That wonderful transformation in the nature, character, and life of the apostle, whose reality he so temperately, yet so decidedly, asserts and vindicates in the presence of Festus and Agrippa, was no mere transition by baptism, or any other rite administered by human hands, from the world to the visible church, or from one church organization to another; he had been a Pharisee, but had now discovered that ecclesiastical rites and ceremonies were a very poor foundation for a sinner's confidence, and that no external privileges whatever, not even an unquestionable and unexceptionable succession in a right line from Abraham, the father of all the faithful, patriarchs, prophets, and apostles, could divest him of his personal responsibility or qualify him to meet it; and as it was not baptismal regeneration, so it was not a mere change in the governing purposes of his life or an outward reformation to be effected by the "will of man," or the "will of the flesh," or by the eloquent persuasion and earnest remonstrances of teachers of morality, or by a heroic effort of his own will. No! no! no! This new birth is something more, it is a new nature, new susceptibilities, new activities, the opening of the eye, the unstopping of the ear, the casting out of the unclean spirit, life to the dead. It is a new creation, and the Christian is a new man, "the image and glory of God." It was with the pulsations of such a life beating full and strong within him that Paul stood before the representatives of the proudest empire on earth and rea-

[1] Preached in 1852.

soned with them of righteousness, temperance, and judgment to come. But how was his appeal received? With a charge of madness. "Festus said with a loud voice," etc., etc. The evident superiority of Paul in intellect and attainments, his high-sustained and consistent earnestness, combined with the Roman governor's own self-respect, preserved the apostle from the imputation of a low, vulgar, ignorant fanaticism. "Too much *learning* hath made thee mad." "Thou art beside thyself," from too long and too exclusive meditation upon the sin and misery of man; your earnest longings after the restoration of the race have projected themselves upon the outward world, and now present themselves to your heated fancy as the realities of fact." There is no charge of imposture, but only of delusion. And Paul, in reply, repels the charge by asserting his *sincerity* and his *soberness*. "I am not mad," etc.

Now, all true Christians who have anything like the singleness of purpose and active zeal of the apostle stand in a similar attitude at the bar of the world—an attitude of defence under the imputation of enthusiasm and fanaticism, if not of madness. The same power required now to call men out of darkness into light, and from the power of Satan unto God; to appoint them to the office of ambassador of Jesus and to prepare them for the exercise of its functions. Not that the same extraordinary circumstances must attend it, the light surpassing the splendors of the sun, the voice from within the vail speaking in tones of thunder to our hearts, trembling in conscious guilt, and astonished at the sudden and overwhelming manifestation of the majesty of the judge; but the same work must be done upon our hearts, a work which is beyond the power of human agency or any combination of human agencies to achieve. Christ must be revealed within us, or we must lie down forever in ruin and despair. We acknowledge that we hope that we have been the subjects of this stupendous change, and propose, with

your leave, to defend ourselves against the accusation of enthusiasm and fanaticism by showing that we "speak the words of truth and soberness."

I. And first as to the *meaning* of the charge. Very few men who use the words take the trouble to ascertain what they mean. They only know them to be signs of reproach, and this is enough for their purpose, which is to justify themselves in their neglect of spiritual religion, and indulge their vanity by challenging for themselves a larger measure of sober reason than belongs to the church. The term "enthusiasm" in the language from which it was derived very nearly corresponded with our word "inspiration." Its etymology implies some powerful operation of the divinity upon the soul, producing an agitation of the bodily frame. It was afterwards used in much the same sense as we use the word "genius" when we speak of the sublime and beautiful creations of the poet, the fascinating performances of an orator, the breathing statuary of the sculptor, or the speaking canvas of the painter, as the works of genius. We are conscious that these endowments, so splendid in themselves and so striking in their effects, are not to be acquired by any labor, but are the gifts of God. The fire on the altar can be kept alive and increased, but it must in the first place come down from heaven. Gifts of genius may be cultivated and improved by industry, but not acquired. A poet or a painter is *born*, not *made*. It was also used to denote any measure of fervor or interest in a pursuit greater than that which was generally exhibited by the class, or than sober reason, calmly estimating the nature and importance of the subject, would justify. Thus we speak of an enthusiastic lawyer or physician or advocate of temperance. Enthusiasm in this sense has a meaning something like monomania. This is the meaning, I think, in which it is most generally used in regard to religion. When used by itself, or when the distinction between that and fanaticism is observed, which is seldom

the case. Fanaticism comes from the Latin, as the other from the Greek, and implies, like it, some intimate intercourse with the deity. "Fanaticus" is a priest, an officer about the shrine. In common parlance it conveys the idea of pretension to extraordinary intercourse with the deity, to the possession of new revelations of his will, together with sinister intent. When the words are used together they generally imply an imputation of unwarranted and indefensible pretension to intercourse with God, and a consciousness that the pretension is unwarranted and indefensible; that is both delusion and imposture. In the very mildest sense in which the words are used *together*, they imply that the persons of whom they are used are deluded with the fancy that God has been working with them in some unusual way, when all their impressions can be accounted for by natural causes in uniform operation.

In defending ourselves, therefore, against this charge we have to show that the doctrine of regeneration is sustained both by Scripture and by reason, and then that Christians are competent and credible witnesses of such a work having been performed upon them. The first will show that the claim to having been the subject in a special and supernatural way of the operation of God is not unwarranted; and the second will vindicate the sincerity and soberness of those who make the claim (making allowance, of course, in this as in all things, for hypocrisy and self-deception, for there are pretenders in everything). Then,

II. Refute the charge by showing, *first*, from the statements and promises of Scripture the necessity and actuality of such a work of God upon the soul, not a work of "moral suasion," but a "new creation." *Second*, From the law of *adaptation* in the universe, the necessity of such a change in man in order to enjoy God as his satisfying portion. Induction, not to say Scripture, will establish the fact of total depravity and alienation from God. *Third*, The analogies of nature, the

production of new forms of life by the immediate interposition of the power of God. "Transmutation of species" generally exploded; geologists acknowledge the necessity of successive creations. Is there anything unreasonable in saying that God may interpose to create a *new spiritual life* amid the ruins of the old? (See McCosh, p. 166.) There is no appearance of impossibility, or of improbability, in the thing from reason, but the contrary. But, *fourth*, These very men who call us fanatics admit the principle which constitutes the gist of the difficulty in the doctrine of regeneration, and that is the direct and immediate exercise of God on the soul. Witness the prayers of poets, orators, painters, yea, and even mathematicians, for divine illumination and direction. And how could such prayers be answered except by a direct action of God on the soul? *Fifth*, There are credible and competent witnesses of such a work having been done. Take one single case, that of Paul in the text, and show how all the elements of credibility and competency unite in his case. Is there a man on earth who will compare the character of Paul before and after his conversion, and not be compelled, upon the principles of induction, to conclude that there was a new creation of the man? And *one case* is enough for the argument; we are not contending that there never have been fanatical pretenders to regeneration, but that fanaticism does not belong to the doctrine.

III. *Improvement.* The great day will decide who are the madmen, which was "beside himself," Paul or Festus; nay, the flames of hell have already decided.

SERMONS REFERRED TO IN THE SERMON BRIEFS ON ACTS.

1 THESS. ii. 13.[1]

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

THE question as to the reception of the Scriptures as a divine and infallible rule of faith and practice involves three important points: (1), The formal ground or reason of our believing it to be the word of God. (2), The instrumentality through which it is presented and recommended to us as the word of God. (3), The efficient agency by which we believe, or are enabled to receive the word of God as such. In other words (to use the terminology of the scholastic divines), we are required to investigate the "for what," the "through what," and the "by what" (*propter quod*, *per quod*, and *a quo*), which are the essential conditions of our faith, its formal, instrumental, and efficient causes. These three points are brought out in the fourth and fifth sections of the first chapter of the Confession of Faith. (1), The formal cause, reason or ground of our receiving the Holy Scripture, for which it ought to be believed and obeyed, is the fact that it is the word of God, who is truth itself. (2), The instrumentality through which we receive it is the testimony of man, and especially that testimony as given by the church: "We may be moved and induced," etc. (3), The efficient agent by

[1] Preached December 9, 1852.

which faith is produced is "the Holy Ghost witnessing by and with the word in our hearts." All points of immense importance and in regard to which there are great and dangerous errors prevailing.

I propose on this occasion to confine my attention to the first, which is contained in the positive part of the fourth section, leaving the negative part in reference to the testimony of the church till we come to the consideration of the second point, the instrumental or ministerial cause of our belief. Read the section and state distinctly the point. In stating the point, distinguish carefully between the testimony of the Spirit in the word and the work of the Spirit in the heart, enabling us to believe. The first is properly a *testimony*, the other a *work*. It is said, indeed, in the fifth section, that the Spirit "witnesseth" in our hearts, but the witness is altogether independent of and different from his testimony in the word as the source of inspiration to "holy men of old"; and it is expressly called the "*inward work*," as distinct from the external rule of the word. It is only by observing this distinction that we can clearly apprehend the difference between the statements of the fourth and fifth sections, which, to most readers, I suppose, appear very much the same. The first is properly the *evidence;* the second is the *work in us by which we are enabled to receive it.* The first is the *light;* the second is the *opening of the eye.*

It is this point which now demands our attention: that the evidence upon which our faith rests as to the divine origin of the Scriptures is contained in the word itself; the Bible is its own witness; like the great central luminary of the natural world, it is *its own evidence.* This is implied in the text, where (1), The Thessalonian Christians are commended because they received the spoken or oral communications of the apostle, not as the word of man, but as the word of God; (2), The word manifested itself to be such by its effects in the hearts and consciences of those who received

it: "Effectually worketh in you that believe." No one can doubt of the sun being the sun while its glorious light is beaming into the eyes, and the whole physical frame is warmed and animated by its genial heat. The same thing may, of course, be affirmed of the written word.

This is a doctrine so hard to be received, so contrary to the common opinions and prejudices of men, that it will be necessary to show by other passages of Scripture that it is, nevertheless, the doctrine of the Scripture.

I. Scripture proof: Deut. xxxi. 11–13—the circumstance to be insisted on in this passage is that not only the generation which knew the miracles, but their children who have not "*known anything*," are required to receive the law of Moses as the law of God. "That which," says Owen (*Reason of Faith*, Vol. III. of works, p. 314), "by the appointment of God is to be *proposed to them that know nothing* that they may believe, that is unto them the *formal reason* of their believing." But this is the written word, "Thou shalt read this law," etc. (Jer. xxiii. 28, 29), where the people are required to arbitrate among conflicting pretensions of prophets, and the question is to be settled by looking at the nature and effects of the two revelations. Many of the prophets worked no miracles, and gave no other external evidence of their commission. The word of the Lord by their mouth must have been its own evidence. Luke xvi. 27–31, where "the question is about sufficient evidence and efficacy to cause us to believe things divine and supernatural, and this is determined to be in the written word, Moses and the prophets. He that will not believe on the single evidence of the written word to be from God, or a divine revelation of his will, will never believe upon the evidence of miracles, nor any other motives, than that written word contains in itself the entire formal reason of faith, or all that evidence of the authority and truth of God in it which faith divine and supernatural rests upon; that is, it is to be believed for its own sake."

(Owen, *ut supra* cit.) 2 Peter i. 15–21, where the sure word of prophecy is represented as an adequate source of evidence to those who were not eye-witnesses of the testimony of the Father given to him on the mount. Rom. xvi. 25, 26, where the obedience of faith is required simply upon the ground of God's command, contained in the writings of prophets and apostles: "Faith cometh by hearing, and hearing by the word of God." 1 John v. 9—what is the testimony of one man worth if he must be endorsed by another? It is the testimony of the endorser which is really relied on. How much worse is it to say that the testimony of God cannot be received without endorsement?

II. This self-evidencing property of the word of God manifests itself in the hearts and consciences of men: "Effectually working in you that believe." Give some further scriptural proof of this point beside that contained in the text. 1 Cor. xiv. 24, 25—beside the power of the word here asserted in revealing the secrets of the hearts, notice the fact that the apostle is here commending the interpretation of the word as against or preferable to the exercise of miraculous gifts in the conviction of men. What an emphatic testimony to its self-evidencing power! Heb. iv. 12—it is true that it is the personal Word who is here spoken of; but these effects are produced through the spoken or written word. Compare the account in John iv., specially verses 29, 41, 42. No miracles visible to the eye were done on this occasion by the Saviour.

Illustrate further by the conviction and conversion, the sanctification and comforting of believers by the word. It is admitted that all this is evidence only to the individual who is the subject of the experience. But so it is with the *sun*; my eyes are no rule for other men; if they do not see for themselves there is no help for it. Point out the principles of our nature upon which this self-evidencing property of the Bible depends. (See Owen, *ut supra*.)

There are three sources of knowledge in the human understanding: (1), Intuition. (2), Demonstration and probable reasoning. (3), Faith. Show how God addresses himself to all these. The Bible is addressed to *faith*, because it is a testimony. Dwell upon the instinct of faith as exhibited in childhood. Experience does not *strengthen* it, but justifies or modifies it. God witnessing in his word would be immediately believed by all men, just as a child believes its father without knowing why, if men were not fallen. All that men would then be required to do would be by a subsequent power of *reflection* to *justify* their faith *scientifically* or upon rational grounds. (See Owen, p. 323.)

Illustrate by the manner in which God reveals himself through intuition and reasoning in the works of creation and providence. All our arguments in natural theology and religion go no farther than to *justify reflexively* the sentiments and impressions natural to men. No atheist could be convinced.

III. The Bible demands the assent of *all men*, learned and unlearned, and therefore must contain its own evidence.

IV. *Improvement.* (1), We see how simple and ignorant believers become assured of the truth of the Bible, though they never look into a treatise on the evidences of revelation. (2), We see how it is that men cannot help being *afraid* of the Bible even while they hate it. It bears the *impress* of the authority and majesty of God, and their *consciences* respond to the testimony. (See 2 Cor. v. 11.)

ROMANS iii. 1, 2.[1]

"What advantage then hath the Jew? . . . . Much every way: chiefly because that unto them were committed the oracles of God."

THE terms "canon of Scripture," "canonical authority," etc., are in common use, but they are often employed with-

[1] Preached November 21, 1852.

out any very definite meaning being attached to them, and still oftener without any knowledge of the origin of the terms. I propose, therefore, on the present occasion to make some remarks on this subject with particular reference to the canonical authority of the books commonly called the Apocrypha, which are bound up with many editions of our English Bible, though printed in smaller type to indicate that they do not stand upon the same footing with the books of the Bible. (See Confession of Faith, Chap. I., Sec. 3.)

I. The term *canon* is Greek, and was employed by the classical writers in that language to denote "everything by which the quantity, weight, length, breadth, or straightness of anything was estimated and ascertained." Thus it was applied to a measuring-cord used by mechanics, a plumb-line, for example. The word is used in one of the Greek translations of Job[1] to express the Hebrew term rendered "line" in chap. xxxviii. 5. It was also applied to the "tongue or middle of a balance," whose perpendicular position indicated an equilibrium. Also in Homer to denote a measuring reed. It was also used among the Greeks to designate "the man who is followed as a certain leader or ruler." In the New Testament it is found five times. (2 Cor. x. 13, 15, 16; Gal. vi. 16; Phil. iii. 16.) The reigning idea, it will be perceived, in all these places is that of a rule or standard. The reason of its use in reference to the Bible, then, is obvious enough. It is because the Bible is the rule of faith and manners to the human race.

II. The *authority* of the Bible as a rule depends upon the fact that it was given by the inspiration of God, or, according to the view which I have given in previous lectures of the nature of inspiration (see sermon on 2 Tim. iii. 16[2]), upon the fact that it is the very *word* of God. God is alone Lord of the understanding and the will and the conscience of man, and his voice alone is clothed with authority. No

[1] Aquila's. [2] This follows immediately in this volume.

man, nor church, can prescribe to us what is to be believed or done.

III. The canon of the Bible was *gradually* formed. (See Heb. i. 1.) God spoke at "sundry times" as well as in "divers manners." Star after star appeared in the glorious canopy of heaven which covered the dark and tempestuous ocean of human life till the Sun of Righteousness arose, till God "spoke in these last days by his Son," Jesus Christ. Every prophet, every book, claiming inspiration had to be submitted to the private judgment of every individual whose understanding, will, and conscience it challenged the right to regulate and control, and when its inspiration was ascertained it became a part of the canon or rule, for that very reason and no other. No church can authoritatively declare a book to be inspired, and, therefore, no church can authoritatively pronounce a book to be canonical. It may declare or confess its faith in the inspiration or canonical authority of certain books, as is done by the Presbyterian Church in the chapter of the Confession already cited; but it must be left to each individual man to determine, under his personal responsibility, whether that faith is, or is not, sustained by the evidence in the case.

IV. The shortest way to settle the inspiration or the canonical authority of the Old Testament is first to settle the inspiration of the New. If it can then be shown that the Old Testament as we now have it is the same as it was in the days of Christ and his apostles, containing no more and no less, and that Christ and his apostles approved and sanctioned the Old Testament, or the Jewish canon, as it then stood, it follows that we are bound to receive that canon, no more and no less, and the proof of these points we proceed very briefly to indicate:

(1), That the canon of the Old Testament was the same in the days of Christ and his apostles as now, evident from the enumeration of the books in contemporary Jewish authors—

Josephus and Philo. A mistake to suppose that the Sadducees rejected all but the Pentateuch. Show how this error originated. Our Saviour does not confine his scriptural argument to the books of Moses because his adversaries received no other, but because their argument against the resurrection was drawn from those books. (Matt. xxii. 23–33.) The Samaritans, indeed, rejected all but the Pentateuch, but they are rebuked for their ignorance and infidelity by the Saviour in John iv. 22.

(2), Christ and his apostles sanctioned the canon as then existing. Proved, *first*, from their citing that collection of writings under the *style and title* then used, "the Scripture," "the Scriptures"; using, also, the division of these writings in common use, "Law and Prophets," "the Law, the Prophets and the Psalms," etc., which were designations just as specific and distinctive as "the Bible," "the Scriptures," "the Old Testament," "the New Testament," "the Gospels," "the Epistles," etc., we now use as we wish to refer either to the whole or a part of the acknowledged standard of our faith. *Second*, From their citing these books as of *authority* to decide matters of faith and practice. I need not cite examples. In all places where the Old Testament is cited at all it is cited in this way. See the whole Epistle to the Hebrews; see also 2 Tim. iii. 16; see the text in which they are expressly called the "*oracles* of God." Meaning of the term "*oracles*." (Compare 2 Tim. iii. 16.) Notice also the fact that our Lord and his apostles uniformly in their exposition of the gospel represent it as a development or completion of the law as contained in the Old Testament.

V. Evident, then, that the Apocrypha is no part of the canon of the Old Testament. Because, (1), Unto the Jews were committed the "oracles of God." (2), If so, and they had abused their trust by leaving out these books as they unquestionably did, Christ and his apostles would not have sanctioned their canon as *complete*. If they had left out

these books through ignorance of their inspiration, the great Prophet would have corrected their error; if they had left them out through fraud, the fraud would have been rebuked. (3), The internal evidence is against them: *First*, They not only make no claim to inspiration, but disclaim it. (See Thornwell on *Apocrypha*, p. 345.) "The author of 2 Maccabees professes to have abridged," etc. Read the passage. *Second*, "They contain silly and ridiculous stories, palpable lies, gross anachronisms, flat contradictions, and doctrinal statements wholly irreconcilable with what we are taught in the unquestioned oracles of God."

VI. Blasphemy of the Church of Rome; its curse. (Rev. xxii. 18.) Their folly in arguing in a circle; to private judgment it must come at last.

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2 TIMOTHY iii. 16.[1]

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Introduction. Reference to the preceding sermons on this text, in which the nature of inspiration was explained, the substance of which was that every line of the Scripture is of man, and every line is of God; for "all Scripture" or the "whole writing" is given by inspiration of God. Refer also to the sermon on Matt. xvi. 6, in which the doctrines of the Pharisees and of the Sadducees, respectively, in regard to the rule of faith were considered, the former adhering to tradition in addition to the Scriptures of the Old Testament; the latter receiving the same Scriptures nominally as a rule, but making their *reason* the standard of what they ought to contain. I propose in this sermon to show from the text the *sufficiency* of the Scriptures as a rule of faith and practice, or as a revelation of the plan of salvation in opposition specially to the modern Pharisees, as I have already vindi-

[1] Preached May 29, 1853.

cated the *authority* of the word in opposition to the modern Sadducees.

I. Explain the text:

1. The Scriptures sufficient as a rule of *faith*. There are two things necessary to faith in a world like this, full of unbelief: one is, that we be taught what to believe, and the other, that we be warned against error, and be furnished with the means of refuting it, and the Scriptures fulfil both these conditions. They are profitable for "doctrine" (or teaching, see the original) and "reproof" (rather, "refutation"). Illustrate these points. Show that all the doctrines of salvation are matters which lie beyond the range of the human understanding, and, therefore, must be matters of divine revelation and testimony. The facts, to some extent, appealing to the senses may be known, but who shall tell us the meaning of them? Thousands saw Christ hanging on the cross, but how could they know the meaning of that stupendous scene? They knew *that* he died, but they could not tell *why*. It needed a special revelation to inform men of the relations of the cross to the moral government of God. So, also, show, in illustration of the second point, that the sword of the Spirit is the great weapon to be used against the enemies of the truth, and the only weapon when the war is made against the distinctive doctrines of the gospel. "Who art thou, O man, that repliest against God?" Make some remarks on the want of wisdom of those who attempt to vindicate these doctrines of human reason any further than they have the example of the Bible for so doing. The federal relation of Adam, for instance. We need not leave the armory of God.

2. The Scriptures sufficient as a rule of *practice*. "They are profitable," says Paul, "for correction and instruction or education in righteousness." Two things necessary to "practice," or "good manners," or, in other words, to a holy life, in a world like this full of evil: one is, that we be taught *what to do;* the other is, that we be warned against

sin, or told what we ought *not to do*. The "correction" of the text has reference to the last, the "instruction in righteousness" to the first. So that in the Scriptures both conditions are fulfilled. Illustrate these points. Show that though every man has a conscience and all the elements of a moral nature, yet that men's notions of duty vary almost endlessly. They are all conscious of unchangeable distinctions between right and wrong, but they differ as to *what* is right and *what* is wrong. They know that there is an immutable difference between truth and falsehood (let skeptics speculate as they please), but they differ greatly as to *what* is true and *what* is false. They need some authoritative direction upon these points, and they have it in the word of him who alone has *authority* to bind the conscience. Notice the difficulty that has been raised from the size of the Bible as compared with the vast and comprehensive circle of human relations and duties, with the almost infinite details of the application of the rule in the concerns of daily life; and show that the Bible would not have served the purpose of a rule at all if it had been much larger, and that the ten commandments can be shown to contain the sum of human duty; nay, that these commandments themselves may be and have been condensed by the Saviour, who fulfilled the law, into two, "the love of God and the love of man." Minute directions are necessary only for those who do not wish to obey, or are anxious to evade the obligations of duty. [Pursue a similar train of remark in reference to the Bible as a rule of *faith*, and show that the Bible is intended to instruct us in religion only, and is, therefore, not to be quarrelled with because it does not teach us the arts and sciences at the same time. Allude to the preposterous perversion of the doctrine of the sufficiency of the Bible *quoad hoc*, of which they are guilty who think and say that they may hold anything in science, geology, for example, however contradictory to the Bible, because the Bible was not intended to teach

science. There is no such thing as the dualism of the schoolmen, that what is true in theology may be false in philosophy, and *vice versa*. All truth is one, and must be in harmony with itself; the works with the word of God, etc., etc.] On the size of the Bible as a rule of duty see the ingenious dream of the lost Bible in the *Eclipse of Faith*. Not only is the book large enough for a *statement* of the whole law, but for the most abundant and felicitous illustrations besides of its practical operation in the histories of persons and of nations. Show, also, on the other side, how admirably the Bible meets all the demands of human feebleness and ignorance in regard to the evils to be avoided, and how it is profitable for "correction." It *authoritatively* forbids wrong, and not as the scribes and wise men, and enforces its authority by the awful sanctions of eternity.

LUKE i. 1–4.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

It appears from this passage: (1), That many narratives of the leading facts in the history of Christ have been written and were in circulation before Luke wrote his gospel. (2), That these narratives were, for the most part, to be relied on as authentic accounts of events which were generally believed to have taken place, and which had been communicated, in the first instance, by eye-witnesses and personal attendants of the incarnate word. (3), That the multitude of such narratives did not make it unnecessary for Luke to write *his* account of the same facts, but, on the contrary, seems to be

given as the reason of his writing. (4), That the main purpose of his writing was that *certainty* might be had in regard to these facts, and consequently that he wrote by *commission* from God, or by inspiration, which the authors of the aforesaid narratives did not. For why should he add to the number of the histories, and for the purpose of putting *certain* knowledge into the possession of Theophilus, if these things had been *certainly* known before, which they would have been upon the supposition that the previous narratives had been inspired? It is true he mentions (verse 3) as one reason of his writing that he had "perfect understanding of all things from the very first" (or, as it might be rendered, he "had accurately investigated all things from the commencement") but, upon what has been shown in previous lectures to be the nature of inspiration, the diligent exercise or his own faculties, and the use of all natural methods of acquiring information, are not at all inconsistent, much less incompatible, with inspiration. It is evident from all these statements that there are very great advantages in a *written* word, a *written* rule of faith and practice. And I propose on this occasion to make some remarks upon these advantages. See the Confession of Faith, Chap. I., Sec., 1, "and afterwards for the better preserving," etc., to the end of the section.

I. The importance of dwelling upon the subject: (1), Because those men who deny the possibility of an *external* revelation altogether (see remarks in the introduction to the first lecture on the "Nature of Inspiration") are specially vehement and decided in their opposition to what they are pleased to call contemptuously a "book-revelation." (See the "*Eclipse of Faith*," ascribed to Henry Rogers, of the *Edinburgh Review*.) (2), Because there are many in the church who place "tradition" on a level with the *written* word.

II. Presumptive evidence *a priori* that if God should give

a revelation at all it would be written: (1), In the first place show that in developing the constitution of man, whether physical or spiritual, God has always employed *external circumstances*. The condition of every object in nature possessing life and organization is determined by two things, the nature of the organization itself and the external circumstances in which it exists. Illustrate by a flower; light, heat, moisture, etc., necessary to its development. Fish and the element of water; the animal, man, and the atmosphere, etc. Law of adaptation. So with man's intellectual constitution. What makes the difference between an Englishman or an American and a Fiji Islander? External culture. (See *Eclipse of Faith*, as above.) An *external* revelation, then, is made probable beforehand by the analogies of nature, or rather of God's works in other departments. And the sages of pagan philosophy have been beautifully compared to a flower in the dark which leans and struggles towards the light admitted by a single and narrow aperture. (2), Not only has the development of man been made to depend, *generally*, upon external circumstances, but *specially* upon that external circumstance which we call *writing* or a *book*. Notice how civilization has moved hand in hand with the *art of writing*. Refer to what was said in a previous lecture on the value of language as an instrument of human civilization, and show how that value would be reduced almost to nothing in this respect by the want of the *art of writing*. The tremendous impetus given to the human mind by the art of *printing*, which multiplies, preserves, and perpetuates writings. The use of external circumstances, *generally*, in man's development would lead us to expect an external revelation; the use of writing and books, *especially*, in man's development would lead us to expect a *written* or *book revelation*. And it is worthy of notice that those wise men who have discovered that a "book revelation" is "impossible" have *revealed* that fact in a *book* to their deluded fellowmen.

III. Argue the necessity of a written revelation, in the next place, from the fact that without it the gift of inspiration must be continued in the church till the end of time: (1), We have seen in previous lectures that inspiration was necessary even in cases where the facts were all known to the writers, or, in other words, where *revelation* was *not* necessary in order to give *authority* to the rule. (2), If so, then, even upon the supposition that those who are to hand down an oral revelation had an accurate, perfectly accurate, memory and perfect honesty and fidelity along with it, inspiration would be necessary to clothe their statements with *authority* to others. (3), But inspiration ceased with the last of the apostles. (See 1 Cor. xiii. 8 (Warburton's *Doctrine of Grace*); Eph. ii. 20; iv. 11, 12; also the section of Confession of Faith (chap. I., sec. 1) before referred to, last clause.)

IV. But the accuracy of human memory and human honesty are not to be relied on: (1), The notorious slips of memory which men are liable to in relating matters of common life. (2), The false coloring given to facts unintentionally. (3), The false coloring given to facts and statements through the influence of prejudice, interest, and passion. (4), The *authority* of the word peculiarly exposes it to the "malice of Satan, the corruption of the flesh, and the malice of the world." "Truth comes to men as a conqueror, and they receive it as an enemy." Notice the efforts of mankind to pervert and explain away and by verbal criticism to *annihilate Scripture*, the *written* word. What would they have done if it had not been written? How urgent the different sects are in defending their peculiar *interpretations* of the word; they would have been equally urgent in defending their peculiar *readings* of the word if it had not been written. Illustrate by the ingenious dream in the *Eclipse of Faith*, in which the Bible is supposed to have been destroyed and then restored by the memories of men. (5), The interpolations and mutilations of the writings of the fathers, contain-

ing, according to the papists and the Oxford apostles, the records of oral revelation. Notice the endless diversities of opinion among the fathers as to certain points of "apostolic tradition." What would be the use of an *infallible* rule delivered to us by fallible men in a fallible manner? The apostles themselves always appealed to the *written* rule of the Jewish canon. The Christian church never has been required to trust in oral teaching alone, even under the rule of apostles themselves. How can the truth be "*propagated*" (not to say "*preserved*") without a written standard, unless, as was before said, its propagation is entrusted, as its original revelation was, to *inspired men?*

V. *Improvement.* (1), The honor God has put upon the written word in making human civilization to go hand in hand with it. (See Wiseman's testimony in his *Lectures on Science and Revealed Religion*, section 1.) (2), The duty of thanksgiving to God for a written word which is proof against the detestable spirit of rationalism so natural to man. (3), How little is the prevailing religion of the day (doctrinally as well as practically considered) a reflection of the Bible! What would it have been if the rule had been deposited in the *memories* of men and left to be thus handed down!

OTHER SERMONS AND BRIEFS.

OTHER SERMONS AND BRIEFS.

"In the beginning God created the heaven and the earth."—Genesis i. 1.

"The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Proverbs xvi. 4.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Ephesians iii. 9, 10.

In the first of these texts we have the fact of creation; in the second, the end (generally considered) of creation; in the last, the end specifically and ultimately of creation. In the beginning God created the heavens and the earth for the display of his own glory, especially and ultimately for the display of that glory in the redemption of the church by Jesus Christ. I have taken these texts together, because in combination they illustrate the pervading unity of design and of statement in the Bible. Make some statements upon the failure to perceive the force of the argument from unity of design in the Bible, arising from the habit acquired in early youth of regarding it as one book instead of a collection of sixty-six books, as it really is, from different authors, different ages, different countries, etc., etc. It is a unity, however, not obvious and lying on the surface as it would have been had the collection been the work of imposture, but hidden, and revealing itself only to the habitual and respectful student, and to him more and more. It is just such a unity as might be expected from a number of authors differing in almost every respect except in being animated with one and the same omniscient Spirit.

I. And the first remark I have to make is, that the sublime announcement with which God opens his revelation to us conveys more information than the numberless volumes of men who have reasoned about the origin of the world; and every Sabbath-school scholar is placed, in this particular, above the level of Aristotle, the greatest of the ancient philosophers, whose conquests in the world of thought, as has been well said, were greater and more glorious than the victories of his royal pupil, Alexander the Great, ever were in the world natural and political.

Opinions about the world or the universe:

1. That it is eternal as to its *matter* and form both.

2. That it is eternal as to its matter only; and the forms of things are the results of a fortuitous concourse of atoms, or, as others, of a law of development belonging to the essence or substance itself. Some hold that the universe is, as it were, the body, and God the informing Spirit; others express it differently, and say that the universe is a manifestation of God; that is, it is God in a certain form. Hence, instead of saying, in the language of the Bible, that "God *created* the heavens and the earth," they choose to say that God "*became*" the heavens and the earth. (See Bushnell's *God in Christ*, for example.) You may say, Why tell *us* these things? We believe in creation. My answer is, that the very worst form of infidelity which in the present day is destroying men's souls, which threatens to overturn the very foundations of society and to convert the earth into a habitation of devils and unclean spirits, is that which denies the *creation* of the universe, which denies the distinct personality of God, and blasphemously confounds him with the works of his hands. Notice the desolating effect of all theories of this sort upon a sense of obligation and responsibility, and consequently upon personal and public morality. If we are developments out of the nature of God (it matters not whether the development be contingent, fortuitous or necessary), then

the lie of Satan in the garden of Eden has been verified: we are become as gods, and our German citizens are right in regarding themselves (as they seem to regard themselves) a community of beer-drinking divinities, without responsibility or law. The havoc which will be made of all regulated liberty here and elsewhere, if such detestable principles universally prevail! These men are the furious disorganizers and revolutionists of modern times; the successors to the "Illuminati" and the "Jacobin Clubs" of the close of the last century.

The whole framework of moral government rests upon this fundamental and original relation of Creator and creature. "I am *Jehovah*," the self-existent One and the Fountain of all existence. This is the ground on which God claims the obedience of the whole family of man; this is the foundation upon which all civil government is based, so far as that government recognizes the moral sense of the governed. It was highly proper, therefore, that the Bible, which is a history of the rebellion and apostasy of man, and of his restoration to the favor of God, his moral governor, should begin with an articulate statement of the fact of creation. Notice, also, in passing, that in the *manner* as well as the *fact* we are guarded against the "ignorance of foolish men." It is no organic development, no mechanical development, no necessary development, but the various departments of creation emerge from the kingdom of "chaos and old night" at the command of an intelligent and voluntary and separately-subsisting and, therefore, *personal* agent. "Let there be light, and there was light." It is no gradual development of organized being from a single created germ or a germ of any sort. There is no transmutation of species; but every animal and every plant is produced *in its own kind* and *in its full proportions* and *bearing seed*. There are no periods of indefinite or of infinite length, but *days* which had "evening" and "morning." And man, the crowning glory of the whole,

so far from being a development out of God, as some say, or out of lower animals, as others, was created by God, after *consultation*. By the way, what a glorious testimony is here for the *personality* of God, "Let us make man after our *image*," etc.

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."—MATTHEW i. 21.

GENERAL remarks upon the importance attached to the name of Jesus in the Scriptures (Phil. ii. 9; Heb. i. 4; all those passages in which his name is represented as the object of *faith* and *love*). These declarations are confirmed by the experience of believers. "Thy name," says the spouse, "is as an ointment poured forth," etc. (Song of Sol. i. 2.) "The name of Jesus," said an ancient saint (Bernard, cited in Calvin's *Institutes*, Book II., C. 16), "is not only light, but food; it is oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; finally, it is honey in the mouth, melody in the ear, joy in the heart, and medicine to the soul; and there are no charms in any discourse where his name is not heard."

I. Use of names in general: intended to be signs of persons, or things, or qualities; *gold*, for example, a sign by which a substance of a certain color, ductile, malleable, capable of solution only in a certain menstruum, used as a measure of value and the medium of exchange amongst men, is brought before the mind. So the name of a person suggests a certain stature, features, complexion, dress, etc.

Names either arbitrary or descriptive; that is, they serve as signs, either by an accidental and arbitrary association with the thing signified, or by virtue of their signifying the qualities, etc., of the things with which they are associated. Most of the names in the Bible belong to the second class. Our knowledge of God advanced in this way. Our appre-

hensions feeble; we cannot take in the idea of God at once; and, hence, he calls himself by a variety of names in order to present himself to our minds in a variety of aspects, both in his *character* and in his *relations*. Enlarge upon the names Jehovah, Lord, God, Redeemer, etc., so as to impress our minds with a sense of the fulness, sufficiency, and glory of Jesus. He has a great variety of names. He is called in the Old Testament, for example (see Soiles, *Horæ Solitariæ*), Jehovah, God, Jehovah our Righteousness, Lord, Immanuel, Most High, Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace, Messiah, Christ, or Anointed, Jesus, or Saviour, Redeemer, Shiloh, Glory of the Lord, Word of the Lord, Angel of Jehovah, Elect, Wisdom, Prophet, Priest, King, Branch, Star, Strength of Israel, Husband, Light, Shepherd, Servant, Lawgiver, Rock, Physician, Stone, Fountain, Portion of Jacob, Keeper, and others.

II. The name Jesus, his great name; this the name of his person, and, therefore, peculiarly dear to believers. The name common among the Jews (Col. iv. 11; Acts xiii. 6, etc.), but in these cases there was no reference to the meaning of the name, any more than there is now in those surnames of men which are the names of colors, trades, etc. But not so with the name as applied to the Son of God, "for he shall save his people," etc. Allusion to Joshua and the children of Israel. Circumstances of resemblance between Jesus and Joshua. (See Bishop Pearson on the Creed.) Signification of Joshua, "salvation of God," or "God will save"; and it was given like many other Scripture names, in a *prophetical spirit;* it signified the certainty of salvation from God, through the instrumentality of Joshua. Now, in the same way with Jesus, but in a more emphatic sense. The original runs, "He, *himself*, shall save *his* people." While Joshua saved only by the power of God, and saved not his own people, but God's. And this plainly implies that Jesus is God, which is confirmed by the next verse, where his birth is said

to fulfil Isaiah vii. 14: "God with us." Now, as Bishop Pearson observes, if we suppose the sense of Immanuel to be comprehended in the name Jesus, there will be no difficulty in perceiving the correspondence of the prediction with the event, even though Christ was not called Immanuel. The Jesus of the angel is the Immanuel of the prophet. The meaning of the term. This term (Saviour) applied by the heathen to their gods, and even to their human deliverers, whom they worshipped as gods. So, also, in the Scriptures. Othniel and Ehud are called "deliverers" (original saviours) (Judges iii. 9–15), and the judges generally (Neh. ix.). But these were saviours from temporal calamities; Jesus is pre-eminently the Saviour, because he delivers from sin, the *root of all* evil, and the *only* real evil.

III. Now, he is called *Christ* also, which is the name of office as Jesus is of person. And to explain *Christ*, therefore, will be fully to explain *Jesus*. Meaning of the name Christ, *Anointed*, expresses all the offices he discharges as our *Saviour:* (1), Prophet, reveals the salvation of God. (2), Priest, procures this salvation. (3), King, *applier* and *finisher* of this salvation.

IV. *Improvement.* (1), The preciousness of the name of Jesus to the believer. In time of a sense of guilt, in time of a sense of corruption and pollution, in time of temptation or tribulation of any kind, fightings without or fears within, especially in the hour of death, when the dark, cold waters of Jordan begin to gather around him. The name of Jesus is also precious because associated with the recollection of seasons of communion with him, and of foretastes of his glory. (2), The name of Jesus a source of terrible consternation to those who die in their sins, because it will be associated with the recollection of innumerable offers of his grace despised. (Phil. ii. 9, 10; Rev. vi. 15–17; xix. 11, etc.) The necessity of immediately casting our all upon that name.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the yonng child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exeeeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth. that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—MATTHEW ii. 12-23.

I. BIRTH of great men, particular crises in their lives, and their death supposed to be attended by sympathetic events in the lives of their own generation or in the outward frame of nature. Numberless myths have been woven around their cradles or their tombs. These expectations of the sympathy of the race or of nature with men whose lives have affected the state and destiny of the world are not unreasonable. How much more are we entitled to expect them in the case of such an extraordinary life as that of Jesus of Nazareth!

II. The wise men: (1), What they were. (2), Why led by a *star*. Compare the leading of the shepherds in Luke ii. Note that God leads men to Christ by various methods suited to their various circumstances, characters, etc. Analogy

from the diversified *matter* and *style* of the different parts of the Bible—all things to all men if by any means some may be saved. (3), How they came to associate the star with the birth of "the King of the Jews." Answer: Either by direct revelation or (more probably) by their knowledge of Balaam's prophecy and of Daniel's. There is implied, however, a *preparation* of mind for the impression made by the star. Illustrate by Newton and the fall of the apple. Thousands had seen apples fall without the law of gravity being suggested. Newton himself had seen them fall many times before. So in the ordinary ministry of the gospel now, a statement may fall upon a sinner's ear which he has often heard before with indifference, but which now is like a flash of lightning or like the beams of the morning star.

III. The *significance of the visit* of the wise men—a symbol of the gathering of the *Gentiles*. Compare John xii., the visit of the Greeks; the superscription on the cross in Greek and Latin as well as Hebrew.

IV. The *significance of their gifts*—the wealth and the worship of the world given to the King and Priest of men, the myrrh possibly having reference to the death and burial of this King. Compare the anointing of Mary of Bethany. God had a meaning in these acts of love and reverence which the persons doing them knew not of.

V. The reception given to God's King by man's king, the trouble of Herod and of Jerusalem with him, the infernal malice of Herod under the cloak of reverence. Symbolical. Herod knew that a King was expected and that he was God, King, the Messiah. Proof—his appeal to the scribes, and yet he determines to kill him! The carnal mind enmity against God—hates God.

VI. The means used by the two kings, respectively, to defend themselves:

1. The world king, *force* and *murder;* God's King, weakness and flight. Dwell on the comparative power of might

and weakness ("the invincible might of weakness," (Milton) —the sword and the *cross*.

2. Guidance of Divine Providence. No one who admits a Providence at all will deny that a special Providence was concerned in the movements of Joseph and his family. The only difficulty here is in regard to the dreams, of which such frequent mention is made in the narrative. Observe: (*a*), That the dreams here were of the same kind as those which the prophets had. (Num. xii. 6; Dan. vii. 1.) The extraordinary circumstances justified as extraordinary interposition of Providence; but (*b*), These movements upon the minds of the wise men and Joseph have their counterparts now and then in the experience of God's people and of people who are not God's. (Job xxxiii. 15.) See Job iv. 12–19; see Mason's *Christian Magazine*, pp. 182, *et seq.;* the anecdote about the old man and his wife who came to testify as to Tennant's identity, and that about Dr. Balch's conversion. God does lead his people by dreams, but *how?* Answer: (1), Not by telling them what they are to believe or do in the way of obedience to him, much less to empower them to guide others authoritatively. The only rule for these matters is God's Bible. (2), But he leads them by other providences. A man is going to a certain place; he meets another man, or he meets with some accident or other, and his purpose is changed. Now, just put a dream in the place of the man or the accident, and you have the idea. So dreams are sometimes trials or tests of a man's love of duty. A man might plead a dream in excuse for not doing his duty. So with other things; it is not always easy to distinguish between a providential *leading* and a providential *temptation.* We are always inclined to take that interpretation of a dream or any other providence which jumps with our desires and wishes.

VII. The slaughter of the infants:

1. The impression made upon the church by the event.

Festival of the "Holy Innocents"—a kind of martyrs. Matthew Henry calls them the "infantry of the noble army of martyrs"—slain for Christ's sake. Otherwise the event not without example in this sad world.

2. Death of infants—an evidence of original sin.

3. This gives them an interest in him who came to seek and to save that which was lost. "Suffer the little children to come unto me," etc. "They died, for Adam sinned; they live, for Jesus died." Views of the Presbyterian Church on the salvation of infants. Slanders—misinterpretation of the language of the Confession in Chap. X., Sec. 3. Cruelty of papists and of their apists to infants: to make their salvation depend upon their being baptized. Yet the world hates Presbyterians, who hold to the salvation of infants, and loves the papists, who send so many infants to perdition!

VIII. Depth of Christ's humiliation as illustrated in the foregoing narrative. It is all summed up in, "He shall be called a *Nazarene*."

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold."—MATT. xiii. 3-8.[1]

THE nature of a parable; the correspondences between the natural and the spiritual world; the objects of the natural *designed* (the correspondence is not fortuitous) to represent the objects and relations of the spiritual. Illustrate by marriage, which is not merely *employed* to illustrate great spiritual truths because it is found to exist, but it exists by the

[1] Preached September 30, 1859.

institution of God, because it was intended to adumbrate spiritual mysteries. So with the processes of agriculture. They are not fortuitously as they are, and serve *incidentally* to illustrate spiritual things, but they are arranged and ordained by God for that purpose. See Eph. iii. 9, 10, for the general principle of the subordination of the natural to the spiritual in the relation of means to ends. Show the same thing also from the dispensation of *miracles*, which are a suspension or reversal of the laws of nature (that is, of God's uniform operations in the natural world) for ends belonging to the higher spiritual sphere. Point out the abuse of this doctrine in the mythical theory, as applied to the histories of the Bible.

This parable seems to have been the first publicly delivered by the Saviour (see verse 10), and the subject of it is peculiarly appropriate regarded as the *first*, since it is designed to teach the diversified effects of divine truth upon the minds of men, according to the different states of those minds, and its representations are most abundantly verified in the subsequent ministry of the Saviour himself, and in the ministry of his ambassadors in all generations.

1. There must be an adaptation of the seed to the soil and of the soil to the seed. There is a general correspondence between the nature of seed and the nature of soil which is necessary to the production of a given result when they are brought together. The seed is not sown in fire or in water or in air, but in *earth*. So there is a correspondence between the nature of truth and the nature of mind, regarded as mind.

2. There may be degrees of this adaptation and correspondence. Illustrate by the figures of the parable and the spiritual sense of another form of expression which frequently occurs, "hardening the heart"; the wax and the seal; the impression depends upon both; the form and material of one, the state (say the softness or hardness) of the other. Degrees of hardness, instance in Pharaoh. Apply these

principles to the case of the gospel and the heart of the sinner. Difference between the *tendencies* of a thing and the *effects* of a thing.

3. The seed has no power to improve the soil, to soften it or to eradicate the weeds, etc., etc. If the soil is to be improved it must be by some process independent of the sowing. Apply this to the other case and point out the necessary result, the necessity of some independent agency to be exerted upon the soul in order that the truth may produce the effects it has a *tendency* to produce. But this point will be more fully illustrated in the exposition of the parable.

I. The way-side hearers; the heart of man a road trodden down and made hard by the constant traversing across it of unholy and worldly thoughts and passions. These hearers understand it not, because they do not give it any *attention;* attention necessary in order that any idea may make an impression upon the mind. But this way-side seed does not even *enter* the soil. The bodies of these hearers are in the house of God, but their souls are elsewhere. And even if they give sufficient attention to the propositions to recognize them, they convey no definite idea to the mind, and they neglect them as unintelligible. If they should understand the logical meaning of what they hear, they neglect it because they feel no *personal* interest in the things themselves. They may see how *others* are concerned, but not how they themselves are. Notice the agency of "the wicked one" in this business.

II. The stony-ground hearers: 1. The effect of the word upon them. Ought to have been rendered "rocky places" (Luke "upon a rock"). If the soil was only *stony*, the seed might fall in the interstices and strike its root into the soil between the stones. The kind of soil intended is that which has a light surface of mould upon a bed of solid rock.

We may regard this as the description of that class of persons who are easily impressed (from whatever cause) by the

word. *First*, Persons of a lively imagination and refined and delicate taste. The religion of a great number a mere matter of taste. It is like music, painting, sculpture and poetry. It is a matter purely of sentiment. It has no root in *conviction* and *principle*. Notice the doctrines, for example, of Morell's *Philosophy of Religion*, making the same faculty of the mind take cognizance of the *true*, the *beautiful* and *the good*. Notice how these errors are used in the forms of the Church of Rome. All their religion is the result of impressions upon the imagination made through the medium of the senses. So the truths of the gospel presented eloquently by the voice to the ear, or impressively to the eye by the sacraments, may create a very lively sentiment which may be confounded with devotion, and men may be made to weep over the representation who never shed a tear over their sins, and who, if they had been standing under the cross of Jesus Christ, would have mocked his dying groans. Sentiment of a somewhat different kind, it is true, but capable of being referred to the same class (because it is still a matter of pure natural taste), is that of persons who are naturally amiable and mild in their dispositions. They may have a sympathy with the character of Christ, called into exercise by hearing or reading the word, which is pure natural sympathy. *Second*, Those hearers may be referred to this class who have some transient convictions as to sin, the Saviour, the glories of heaven, and the emotions produced by these convictions. Herod, Balaam, Felix, Agrippa, Demas (Hebrews vi. 4–6). The hopes and fears of men may be *naturally* excited, and these emotions so produced may be very vigorous, "with *joy* receive the word."

These impressions arise very easily, "*anon* with joy," etc. It is not a matter of settled conviction and principle, for then the emotions would be harder to be produced.

2. The causes owing to which they fall away: tribulation or persecution, whether external or internal. The word

"tribulation" is taken from a Latin word which means a threshing machine. Trials are the instruments by which God threshes men, and separates the wheat from the chaff. These are here represented by the *sun;* the influences of the sun are wholesome and invigorating to a plant which has *roots*, but withers that which has none. Afflictions strengthen faith where it exists, but they destroy a false faith. Put straw and gold together into a furnace (to use an illustration of Austin; see Trench *in loco*); the furnace and the fire are the same, but the result is very different. The one turns to ashes; the other becomes purer, more resplendent than before. Trees which have sound roots are fixed more firmly in the ground by winds and tempests; those which have none are blown down. Any one who has passed through a forest after a hurricane has gone over it has seen a striking illustration of the effect of God's judgments upon men. In the prostrate trees on our right hand and our left we perceive that there has been rottenness within, while the outside has been fair as that of the trees which still stand. The plant has "no root," and is destroyed by the very means which would have strengthened and caused it to grow if it had had a root. "They are *offended*," that is, made to stumble and fall. They did not count the cost; they acted merely from impulse; the bed of stone lay under the surface of earth; the hard, carnal heart lay under all the surface of taste, sensibility, etc. They *fall away*, abandon religion openly, and perhaps forever.

III. The seed among thorns. These go a little farther than the last. The work is a little deeper, and they do not openly renounce religion and their profession, as it seems to be implied the last do. Point out the nature of a merely intellectual conviction; the influence of the twofold obstacles: "the cares of this world" (show particularly the danger of those who are straitened in their worldly affairs, poor with large families); "the deceitfulness of riches," "the lust of

other things" Mark has it; the danger of the rich, difficulty of feeling his dependence upon God; hard for a man who has a million of dollars to feel that he is "wretched and miserable," etc. It creates new *lusts;* it increases its demands. God and mammon cannot be served together. How many, how many deceive themselves in this business, and make the acknowledged duty of providing for their bodies the excuse for neglecting and destroying their undying souls! These are the "divided hearts" of Hosea x. 2; the "double minded" of James i. 8.

IV. The seed in good ground. Discuss the last preliminary point mentioned above more fully. How comes the sinner's heart to be "good and honest"? The natural state of men according to the Scriptures; the necessity, therefore, of the independent agency of the Spirit. Illustrate by Rom. vi. 17, "that form or type of doctrine into which you were delivered." The mould of truth is ready; but the sinner's hard heart must be fused before it will run into it. The difference in the fruitfulness here differently explained. See Trench.

V. Inferences: (1), Take heed how ye hear. (2), A lesson to those who preach; they sow the seed, but they can do absolutely nothing to *prepare the soil.* God does it, and he only. (3), The sovereignty of God thus manifested in doing what he pleases with his word. (Isaiah lv. 8–11.) Encouragement to ministers; they fret because they cannot do what God never required them to do; their business is to be faithful sowers of the seed, not to make a plentiful harvest. God will prepare the hearts of his chosen ones, and his ministers will find Psalm cxxvi. 5, 6; Mark iv. 20–29; 2 Cor. ii. 14–17, to be the true sayings of God.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—MATTHEW xiii. 24–30.

THE images of this parable are of the same general character with those of the parable of the sower, but they are somewhat differently employed. The soil, in one, is the mind and heart of man; the field, in the other, is the world, or (as is obviously the meaning of the term in this place) the visible church, or the kingdom of heaven in its external, incipient manifestation under the economy of the gospel. The seed, in one, is the word of the kingdom—the word through which the coming of that kingdom, and the conditions upon which its glorious privileges and rewards are to be dispensed and enjoyed, are made known. The good seed, in the other, are those who shall be the actual partakers of those privileges and rewards; those who have been born again of the word and the Spirit, who are plants of God's own planting, and bring forth fruit according to the measure of the grace which is given to them. The bad seed, the tares, are the children of the wicked one. In the parable of the sower, there is no difference in the seed; the difference lies in the soil. In this parable, there is no difference in the field; the difference lies in the seed. In the one, the sower is the same in all; in the other, the sowers are different, the Son of man and the devil. It is Christ alone who can sow good seed in his visible church; and hence the sower is not left unex-

plained here, as in the other parable, where it means his ministers as well as himself, the sowing, in the sense there intended, being actually done by all who preach "the word of the truth of the gospel." He sows his people in the church, in order that they may grow, expand, and develop themselves, and ripen for the granary of heaven. The church is the nursery from which the plants are to be transplanted into the paradise of God. See Ephesians iv. 11–13 for a full statement of the design of the visible church, its oracles, ministry and ordinances. The qualities of the soil, which contribute to the germination, growth, health, and vigor of the good plant, contribute also to the germination, growth, health, and vigor of the weed; and the presence of the weed tends to injure the plant. So the means and ordinances of the church, which contribute to the growth of the Christian and ripen him for heaven, contribute, in the just judgment of God, to the growth of the reprobate professor, and ripen him for hell. None ripen so rapidly for perdition as hypocritical professors of religion. The word and the sacraments are a savor of death unto death preëminently to them. Weeds may grow upon a heath, but they never grow so luxuriantly as in a cultivated field. So, also, the presence of false professors has a tendency to injure true believers, though this tendency is, in a great measure, overruled by the wisdom, power, and mercy of God.

I. The sower of the good seed, "the Son of man." This designation generally used by the Saviour himself; never used by any of the inspired writers concerning him, except in Acts vii. 56, and then for a very obvious reason. Christ's *divine* nature could not be *seen* by Stephen. Import of it.

II. The sower of the tares, the devil. The history and agency of the devil as revealed in the Scriptures. His opposition to God in every manifestation of himself, but especially in the manifestation which he has made of his character, relations, plans, and works in Jesus Christ and in the

church. He is, emphatically, the *enemy* of the sower of the good seed. The importance of a knowledge and consideration of the personality and agency of the devil. The parts of Scripture in which these are most strongly brought out are the very parts in which the great truths of salvation and the agency of the Spirit of the Father and of the Son are most conspicuously revealed. (See Trench, *in loco.*) Confirm this by the character and experience of Christians. Those who know most of God are those who know most of Satan. Paul, Peter, Luther, Bunyan, Edwards, etc., etc. Those who are least under the power of the devil are those who know him best. The world, which lieth "in the wicked one," knows him not. He is satisfied that even his being and personality should be denied, if he can be the god of those who deny him. The history of the church testifies his power both in the way of subtlety and of violence—as a lion and as a serpent.

III. The field, the world. Show that the world here means the visible church. (See verse 24.) Justify the distinction between the church visible and the church invisible from such passages of Scripture as Romans ii. 28, 29; ix. 6; iv. 12–16; 1 John ii. 19; Matthew vii. 21–23; xxii. 11–14; xxv. 1–12, *et mult. al.* Show the tremendous mischief of neglecting this distinction, by the history of the church. Church of Rome. Sacramental grace, etc., etc.

IV. The good seed, the children of God. Show the propriety of calling believers by the same name with "the word of the kingdom" in the last parable. Point out the design of incorporating believers in a visible organization, as hinted at in the introduction, *supra.*

V. The bad seed, "the tares." The word so rendered occurs nowhere except here and in the Greek and Latin fathers, who have taken it from this parable. The tares are not totally different in kind from wheat; it is a bastard kind of wheat, which is apt to grow up with the genuine crop.

The meal is poisonous, producing vertigo, drowsiness, heaviness, and headaches. (See Trench, *in loco;* and Brown of Haddington, *Dictionary*, under "Tares.")

This teaches us the true origin of evil. Notice the dualism of the gnostic or oriental philosophy; the god of matter and of evil; the god of spirit and of good, etc., etc. Show how Satan "cannot create children of darkness, but only spoil children of light." The origin of evil is not a generation, but a degeneration; as Augustine often expresses it, "it has not an *efficient*, but only a *deficient*, cause." (Trench, *ut supra.*)

Again, the tares could scarcely be distinguished from the wheat. There was a great resemblance in the *blade* of the two species. It was not until it "brought forth fruit" that it could be distinguished. The grains of the tares were *dark*, sometimes *black*, and thus revealed the nature of the plant. (Compare Mark iv. 28, "the blade.")

The application is obvious, "by their fruits ye shall know them." The wickedness of false professors is more clearly manifested by its contrast with and opposition to the principles they profess, and to the holiness of those who adorn their profession; but it generally requires time for this wickedness to reveal itself. A hypocrite, or a self-deceived person, may appear as fair when admitted into the church as a true believer, but time will reveal the difference between them. (This is true of *principles* as well as of *men*. Apply it.)

VII. The questions of the servants, "Didst thou not sow?" etc. "Whence then hath it tares?" "Wilt thou then that we go and gather them up?"

These questions, and the answer of the sower, are not noticed in the interpretation given of the parable by the Saviour, but they convey to us, 1*st*, That perplexed, questioning state of mind which would naturally be produced in the saints, and in all the obedient subjects of God's government, by such a state of things in the church. An analo-

gous state of mind is expressed in such passages as Psalm xxxvii. 73; Jer. xii. 1. Such things seem strange in the government of a God who is unsearchable in wisdom and irresistible in power. A like perplexity arises upon a consideration of the existence of moral evil at all in the universe. 2*nd*, The impatience and indignation, and the rash desire to change this condition of things. (Compare Luke ix. 54.) The Donatist controversy in the early church; the frequent secessions from churches in modern times on account of the evils existing in them, etc.

VII. The answer of the sower: "Nay," etc. The harvest, we are told, is the end of this *dispensation*. Notice the difference between κοσμος (verse 38) and αιωνος (verse 39). It is something, therefore, in the nature and design of this dispensation that demands the existence of this state of things.

1*st*, The characters of men are not fully revealed now (1 Cor. iv. 35; Rom. xiv. 4, 10–13), and, therefore, in casting men out of the church *irrecoverably* (for the casting them out in the way of discipline is not referred to here, as will appear in the sequel), we run the risk of casting out those who are, or may be, the true people of God, "the children of the kingdom."

2*nd*, This is a dispensation of testimony and trial, not of triumph or of final judgment (Matt. xxiv. 9–14; Rev. xi. 3; 1 Cor. ii. 1, *et mult. al.* See the passages cited in last head), and, therefore, it is necessary that there should be offences. (Verse 41, "all things that offend.") See Matt. xviii. 7; Luke xvii. 1; 1 Cor. xi. 19, etc, etc. This feature stands out prominently in the epistles to the seven churches of Asia. Dwell upon the mission and history of our Saviour himself, regarded as the "*witness*" of the Father. (Rev. i. 5.) He calls his sojourn upon earth the time of his *temptations*. Compare Heb. xii. 3. Now, as *he* was, so are we in this world. (1 John iv. 17; 1 Peter i. 6, 7.) "God, by the mixture of the wicked with the godly, will try the watchfulness and patience

of his servants, and the mixture of the wicked grieving the godly will make them more heartily pray for the day of judgment." (Fuller, cited by Trench, *in loco.*) Compare Matt. xiii. 10–16. The *form* in which the truth is presented is a trial. Show the inefficiency of means and the sovereignty of the Spirit.

VIII. The final separation; the destiny of the wheat and the tares, respectively.

This dispensation is to have an end, and God will vindicate his righteousness and mercy, his goodness and his sincerity.

The relation of the *harvest* and the *vintage* as expressed in many places of Scripture. The *harvest* is the gathering in of the *saints* (Rev. xiv. 14–16; see Horsley as cited by Trench, *in loco*); the *vintage* is the destruction of the *ungodly* (Rev. xiv. 17–20; xix. 15; Isaiah iii. 1–6; this passage is often most preposterously interpreted of the first advent of Christ). "I am not aware that a single unexceptionable instance is to be found," says Horsley (in the place referred to) "in which the harvest is the type of judgment." "In Joel iii. 13, the ripe harvest is the harvest of the *vine*, that is, the grapes fit for gathering, as appears by the context. In Jeremiah li. 33, the act of threshing the corn upon the floor, not the harvest, is the image of judgment. It is true, the burning of the tares (Matt. xiii.) is a work of judgment, and of the time of harvest, previous to the binding of the sheaves; but it is an accidental adjunct of the business, not the harvest itself." The remark here made in regard to the tares may also apply to Matthew iii. 10, or it may be better explained by the remark on Jeremiah li. 33.

The destiny of the two respectively (verses 41–43). The revelation of the hidden glory of the righteous. (Col. iii. 3, 4; 1 John iii. 1, 2; Matt. xvii. 1–4; Luke xxii. 28–30; xii. 32; Rom. viii. 17–23; 1 Peter iv. 12, 13; James i. 12; 2 Tim. iv. 6–8; 2 Thess. i. 6–10; Rev. ii. 26–28; iii. 21, *et mult. al.*) They are

to shine with the splendor of the Sun of Righteousness himself. (Compare John xvii. 23.) Notice the force of the preposition in the word ἐκλαμψουσιν; shine out, or "forth," as the sun from behind a cloud which had obscured it. (Trench, *in loco.*)

IX. Inferences: 1*st.* The folly of indulging a spirit of complaint about the errors and sins which exist in the church. Show the use and necessity of discipline; but in spite of the utmost vigilance, and the most rigid discipline, this mixture of good and evil will continue. 2*nd.* The necessity of making our calling and election sure. It does not follow that because we are *in the church* we are *in Christ.* 3*rd.* The dreadful doom of false professors. The aggravation of it, arising from the fact that they are those who "*offend.*" Dwell upon the import of the word. (See Trench's note). See Matt. xviii. 6; Luke xvii. 1, 2, and other like places. 4*th.* Encouragement to trust in Christ. He loves the church more than we can love it, and is able to take care of his own glory. 5*th.* The groundlessness of the expectation of those who look for the millennial glory of the church under *this* dispensation, which is a dispensation of *trial* and *testimony,* during which the *devil is not chained.* (Rev. xx.) "*Grow* together *till* the harvest." As the good is to unfold itself more and more, so also the evil; there is to be no *gradual* declension of evil; it is to *grow* till the harvest, and to be *suddenly* extirpated as by lightning from heaven. (Trench, p. 8.)

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—JOHN iii. 6.

COMMENCE with a brief recapitulation of the sermon on Titus iii. 4–6: the relations of regeneration to the other parts of redemption, and the relations of the Spirit's office to the offices of the other persons of the Godhead.

The nature of regeneration cannot be defined or described. The agency of the Spirit in the work is compared, in verse 8, to that of the wind, which can only be known by its effects, or the circumstances that attend its operations or precede them. The gentle ripple upon the calm bosom of the lake; the raging waves of the sea, which toss the noble vessel to and fro, and make it stagger like a drunken man; the prostration of the gnarled oaks of the forest, which have endured and survived the vicissitudes of many winters—all attest, in a greater or less degree, the power of the wind. It sometimes salutes us in a whisper, at other times in the roar of the hurricane; now fans us gently, and then blasts and desolates the face of nature; but in all its manifestations the agent is invisible still. "We hear the sound thereof . . : so is every one that is born of the Spirit." The birth of the soul into the kingdom of God is fully as mysterious as the birth of the body into the kingdom of nature; and these two processes furnish us with an admirable illustration of those harmonies, correspondences, which God has established between the natural and the spiritual, and which he has made the vehicles of important instruction to us.

In attempting to illustrate the nature of regeneration by a description of the circumstances which precede, attend, or flow from it, I shall follow the method suggested in the text, and bring out *in contrast* some of the prominent characteristics of the offspring of the flesh and of the Spirit.

Various significations of the term "flesh" in the Scriptures: (1), It means, sometimes, human nature, without regard to its moral conduct, as in John i. 14: "And the Word was made flesh," etc.; Hebrews ii. 14: "Forasmuch then as the children are partakers of flesh and blood, he also," etc.; *et mult. al.* (2), The material part of human nature, as distinguished from the spiritual, as in Numbers xvi. 22: "And they fell upon their faces, and said, O God, the God of the spirits of all flesh," etc.; Hebrews xii. 9: "Furthermore, we have

had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" *et mult al.* (3), Its most common meaning, perhaps, is human nature in its fallen state, or what is otherwise called the "old man" and the "body of sin" (Galatians v. 16–25; Romans viii. 1; *et alibi*). This I take to be the meaning of the expression here, the same contrast being presented between the flesh and the spirit, as to their nature and principles, which we have from the passage in Galatians as to their manifestations and results. I proceed, then, to examine some of the characteristics of the flesh and of the Spirit in contrast with each other, in order that we may form some conception of the nature of that change which we call regeneration.

I. In the first place, a man born after the flesh is born *blind;* the powers of his understanding have been impaired by sin, and, so far as the perception of objects by means of spiritual light is concerned, they have been totally destroyed. The Scriptures affirm that "the natural man receiveth not the things of the Spirit of God," etc. (1 Cor. ii. 14.) The natural man is the man destitute of the special, supernatural illumination of the Spirit. See Jude, verse 19, where the same word rendered "sensual" is explained by "having not the Spirit." The natural man, therefore, is not merely a man whose ignorance has never been relieved by instruction and education, or a man who has, by long, obstinate, desperate indulgence of the animal passions, made himself a "natural brute beast" (2 Peter ii. 12), and stupefied his intellectual faculties; but any man who has not the Spirit of God, however large his capacities, or laborious his studies, or exalted his attainments in other departments of knowledge. The things of the Spirit lie beyond the range of his vision, and his conceptions of them are as inadequate as a blind man's conception of colors. I do not mean to deny that a natural man may be very successful in his investigations of the works

of God, and augment his power over the realm of nature so as to make it in a marvellous degree subservient to the promotion of the ends of his social and political existence; nor that he is competent, by a diligent and persevering application of his intellectual faculties, to arrive at the meaning of the propositions of Scripture, and to digest them, according to their logical relations, into a symmetrical body of divinity. A poet born blind has given the most graphic and beautiful descriptions of the variety of hill and valley, of meadow and woods, of light and shade, which adorn a landscape; and yet, if he had been asked what his notion of scarlet was, he would probably have answered that it was like the sound of a trumpet. I rejoice that the understanding of man has not been so utterly destroyed by the tremendous catastrophe of the fall as to retain no vestige of its original glory as it came from the Father of lights. It is a temple whose ruins are in such a state of preservation as to be capable of being rebuilt by the original Architect. But, alas! it is so overgrown with shrubs and briers and poisonous vines that the light of heaven cannot penetrate its dark recesses, and it has become the haunt of wolves and vipers and all creeping things. But let us descend to particulars, and point out some instances in which the depravity of man's understanding as to spiritual objects is demonstrated with melancholy certainty; and, in order to make the truth more impressive, we shall first select examples from that class of men who have distinguished themselves by their intellectual superiority; for surely, if the things of God could be known by powers of reason, we should expect the attainment to be made by those whom he has most munificently endowed, and who have most industriously cherished and improved the gifts. Yet what are the facts?

First, As to the recognition of the being and attributes of God. There are men who have measured the distances among the stars, distances which the mind breaks down in

attempting to conceive; who have weighed the members of the solar system in balances; who have meditated upon the mingled uniformity and variety which characterize the objects and processes of nature, until their strong emotions of delight have found vent in expressions of rapture; and yet they have referred all the grandeur, harmony, and beauty to the blind operation of laws instead of the intelligent providence of God. "That such a man as Humboldt," if I may borrow the example and language of another (McCosh, *The Divine Government*, page 142), "that the mind of Humboldt, stored with all the physical knowledge and human learning, should have swept, as on angels' wings, through the visible universe without discovering a God, or, at least, without expressing an admiration of his perfections, is the most lamentable proof which these latter ages have furnished of the true greatness of the human mind in itself, and of its accompanying spiritual blindness." "The undevout astronomer is mad," says one of our poets; and yet astronomers, while resolving, by the aid of powerful telescopes, the nebulæ of the heavens into stars, which may themselves be suns and the centres of other systems grander and more complex than our own, have resolved the existence and relations of these stars into the operation of known and unknown laws, rather than into the will of him who launched them into space, and calls them by their names. Oh! the deplorable perverseness of man, to hide from himself God while in the very sanctuary of nature, and surrounded on all sides by the most impressive evidences of his wisdom and power and goodness! So to abuse and pervert the order of sequences which the Framer of the universe has established to correspond with the intellectual constitution of man, to make experience possible as a source of knowledge, and to stimulate inquiry by the prospect of an adequate reward—so to abuse the order established with these beneficent designs as to make it a substitute for God!

Second, Even among those who acknowledge in general the being and attributes of God, there is an extraordinary blindness as to the nature of their Maker and the nature of the agency which he exerts in upholding the frame of the universe. They see clearly enough the wisdom and power which are exhibited in impressing upon particles and masses of matter the properties which observation and experiment inform us they possess, whether it be the mechanical properties which operate on so grand a scale in the innumerable worlds which revolve above us in the immensity of space, or the chemical properties which the experiments of the laboratory demonstrate to belong to matter in a state of minute division. They see still more clearly the wisdom displayed in the adjustment of these properties one to the other, so they may have full scope to develop themselves in their appropriate results—adjustments without which, as has been ably shown, the same properties would be the cause of endless disorder and confusion, instead of regularity and harmony, "of chaos instead of cosmos." They are able to appreciate the force of the argument for the distinct personality of God, drawn from the observations of the human will, and its relations to the muscles of the animal frame and to external objects, so that they regard with deserved contempt the dreams of philosophers who confound the universe with God, or make it the residence of his Spirit, as the body is the tenement of the soul of a man. But with the natural attributes and distinct personality of the Creator their theology ends. Their meditations are confined to objects which do not reveal the moral character of God. "When we wish to ascertain," says McCosh, "the moral character of a fellowman, we look to something else than his mere works of mechanical and intellectual skill. These can exhibit nothing but those qualities from which they have sprung, the ability of the hand or of the understanding; and when we are bent on knowing his character, we inquire into the use which he makes of his

talents and of the products and results of them, and generally into his conduct towards other beings—towards God and towards man. Our natural theologians have acquired about as enlarged and accurate a view of the higher perfections of the divine Being as they might obtain of the moral and religious character of an architect by inspecting the building which he planned, or of an artisan by examining the watch constructed by him, or of a husbandman by walking over the field which he had cultivated." "If we would discover the justice and holiness of God, and the qualities which distinguish the righteous and benevolent Governor, we must look to the bearing of his works and dispensations on the state and character of man." (*Div. Gov.*, p. 25 of Carter's.) The relations of the works of God to man, and that peculiar feature of man's constitution which makes him conscious of moral obligation, the conscience or moral sense, *these* men do not make the subjects of reflection, and hence their God is an architect of wonderful skill and power, and nothing more. He is the God of Free Masonry, an infinite mechanic, with the difference only, that he has created matter and given it the properties that belong to it, while his worshippers are obliged to accommodate themselves to properties previously established, and which they have no power to change or control. There is ingenuity and skill displayed in the construction of a revolving pistol or of an "infernal machine," as well as in the secretion of an infant's nourishment in the mother's breast, or in the conscience of a moral being; but the design and purpose in all these cases is different, and our conceptions of the character of the maker differ correspondingly.

As the notions of men of science generally are sadly defective as to the character of God, so they are also as to the agency he exerts in upholding the frame of the universe. He is virtually excluded from his own dominions. The world is a vast machine which has been put in motion, and then

allowed to work itself. Not even the extraordinary events that cannot be referred to known laws, and which occur in obvious contravention of known laws, are admitted to justify the supposition of any special interference of him who arranged the parts of the machine and set it in motion. The universe is only Babbage's calculating machine, which, after an indefinite number of revolutions, evolves a figure which we did not expect, but which, after all, is evolved not by any new interference of the artisan, but according to the law of the apparatus itself, a law impressed upon it at the time of its construction. At best, God is but the first link in a chain of causes. So terrible to the soul of fallen man is the thought of an ever-present, ever-active, all-seeing, and all-pervading God! He will not be allowed to live and act in the works of his own hands; the material creation must be drawn into the conspiracy of apostate dust and ashes against the throne and power of the eternal.

Thus far we have been endeavoring to point out some instances of the blindness of men occupying the very highest place in the scale of intellectual power, as to the character of God revealed in his works. Let us, in the next place, consider some manifestations of this blindness as to the character and plans of God as revealed in his word. And in what I shall say, I will confine myself to those who acknowledge the Scriptures to be a revelation from God. Of those who deny the Scriptures to be a revelation from God; of those who deny the inspiration of the Scriptures, many of whom belong to the acutest observers of the works of nature, enough perhaps has been said in the remarks which have been made. If time allowed, however, it might be shown that nothing more clearly demonstrates the incurable blindness of the offspring of the flesh than the inability to discern the presence of Jehovah in the Bible, and to appreciate the evidence by which that book is proved to have been the inspiration of his Spirit. The glorious lumi-

nary, which in the morning comes forth as a bridegroom out of his chamber and rejoices as a strong man to run a race, which proclaims to the ear of reason in every part of the habitable globe which feels the power of its genial, animating, fructifying beams that the hand which made it is divine and that its brightest rays are darkness itself, compared with those which radiate from the face of him who launched it into space, does not more luminously convey the evidence of its own existence than the Scriptures reveal the footsteps of the Father of lights, in whom is no darkness at all. And if some potent delusion of hell did not possess the minds of men, the evidence would be as promptly apprehended and acquiesced in in the one case as in the other.

(1), The blindness of the flesh, in the next place, then, is manifest from the fact that even with the Scriptures before them, and their divine authority acknowledged, men continue to entertain the most defective apprehensions of the character of God; frame their conceptions of him more from the complexion of their own feelings than from the materials furnished in the infallible record of truth. The light which is diffused through the atmosphere is not a simple elementary substance, but has been ascertained, by analogies, to be compounded of several differently colored rays, and the color of objects is always determined by the color of the rays which it reflects. Some, by the nature of their surfaces, the arrangement of the particles of matter composing the surfaces, or the nature of the particles themselves, reflect only the yellow rays of the spectrum, and the others are absorbed; and in such cases the objects are said to be of a yellow color. The same pure white light falls upon all the flowers of a highly cultivated garden, but how endlessly diversified the hues exhibited to the eye! These laws of nature have been employed by the writer already referred to (McCosh, p. 20), to illustrate the manner in which the character of God is represented to the minds of men. "The beautiful rays coming

from the face of God and shining with such loveliness around us are reflected and refracted when they come in contact with the human heart. Each heart is apt to receive only such as please it, and to reject others. Hence, the many-colored aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals. Hence, the room for each man fashioning a god after his own heart. An evil conscience, reflecting only the red rays, calls up a god who delights in blood. The man of fine sentiment, reflecting only the softer rays, paints from the hues of his own feelings a god of mere sensibility, tender as that of the hero of a modern romance. The man of glowing imagination will array him in gorgeous, but delusive coloring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent him as the embodiment of order, as blank and black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness. It is seldom in the apprehension of mankind that all the rays so meet as to give us the pure white light, and to exhibit God in all his holiness and goodness as the fountain of lights in whom is no darkness at all." These remarks of our author are just and beautiful in the application which he has made of them to the revelation of the character of God in the works of nature; but they are not less so in the application which may be made of them to the revelation of his character in the word. The Channings and Servetuses who admit, as well as the Bolingbrokes who deny, the divine authority of the Scriptures are alike found in the class of those that know not God, and especially know him not as of purer eyes than to behold iniquity and as the determined avenger of sin, wherever found in the universe which he made and governs. What is Socinianism and universalism but a denial of the moral character of God, and a substitution for it of a sickly sentimentalism which seeks its own gratification at the

expense of truth and justice? What is paganism but a denial of the moral character of God, and substituting for it a disgusting compound of blood-thirstiness and licentiousness, a strange, monstrous combination of a swine and a thug? What is paganism, even in the "elegant mythology" of Greece, but the substitution of the sensual appetites and the spiritual persons of men themselves for the pure moral perfections of Jehovah, the impersonation or reproduction of fallen human nature in the groves and temples? What is popery but a denial of the moral character of God and the substitution for it of an insatiable thirst for gold, a fiendish delight in the tortures of the holiest men who have ever lived, and an indifference to moral distinctions which can enjoin a fast on Friday and smile at the violation of oaths, at simony, at the most monstrous enormities which ever cursed the earth? Paganism had no written record from which to frame its conceptions of the moral governor, and the others had; but is there much to choose between them? Compare them all with the Scriptures, and which betrays the most deplorable blindness in regard to what those Scriptures teach?

"Ye are of your father the devil, and the lusts of your father ye will do."—JOHN viii. 44.

THE Jewish people, at the period when these words were uttered by our Saviour, were, probably, of all the nations of the earth the most depraved and the most abandoned. While the whole Gentile world had been consigned, in the righteous judgment of God, to the undisturbed dominion of the most degrading forms of superstition; while they lived in total ignorance of the glory of God, and of that illustrious destiny which their own nature was intended to accomplish; while they lived in a brutish insensibility to the obligations which the will of God imposed upon them, and, making their own will the rule of their conduct, "walked in lasciviousness,

lusts, excess of wine, revellings, banquetings, and abominable idolatries,"[1] the Jews had been made the peculiar favorites of heaven. God had appeared for their deliverance when they groaned under the lash of their Egyptian task-masters; had inflicted on their oppressors the most tremendous plagues; had brought them out of the house of bondage with a strong hand and an outstretched arm, and had given them upon the mount in the wilderness, in the midst of thunder and lightning and smoke, a knowledge of his will. He had with his own hand sustained, guided, and defended them during their dreary pilgrimage to the land of promise; had driven their enemies before them and established them upon territory which yielded to none upon the globe in fertility of soil and other natural advantages; had bestowed upon them throughout their whole subsequent history the richest bounties of his providence and grace; and, yet, with all this array of circumstances suited to strengthen their allegiance, and to engage them to a course of faithful obedience to God, we find them continually falling into the most shameful apostasies from the faith and defiling themselves with the abominations of the heathen nations that surrounded them. The controlling principle of their conduct was, "an evil heart of unbelief in departing from the living God," that God who had given them such signal proofs of his existence and his providence. They were exposed to furnace after furnace, desolated by war and withered by pestilence and famine; but the hottest fires of discipline failed to consume their dross. They had endured the rod of their covenant God, till from the sole of the foot even to the head the whole body was full of "wounds and bruises and putrefying sores"; and yet this folly and obstinacy was not subdued. Their hearts were still full of bitterness and their hands of blood. The poison of asps was under their lips, and destruction and misery in their ways. But at the period of our Saviour's advent their

[1] 1 Peter iv. 3.

wickedness was still more enormous, if possible, than it had been, as we may gather from the inspired narrative and from their own historian. From the top to the bottom of the social scale, the learned and the unlearned, the rich and the poor, were all pervaded with a spirit of contempt for God and for the ordinances of his worship. The most elevated classes, those which in every community give tone and direction to the sentiments and practices of the multitude, were totally corrupt. A large proportion of them were infected with infidelity and atheism; and a still larger part with a spirit of self-righteousness, which in the sight of God was an object of the greatest abhorrence. And, hence, we find John the Baptist denouncing them, in the spirit and power of Elijah, as "a generation of vipers," a vile, creeping, loathsome race, full of venom against holiness, righteousness, and truth. "O generation of vipers, who hath warned you to flee from the wrath to come!" And our Saviour himself, with all his meekness and gentleness, with all his tenderness and compassion for the imperfections and infirmities of men, exclaims in the fervor of his spirit: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" If such was the character of the leaders of the people, we may readily imagine the moral condition of the people themselves.

The text contains another description of the character of the Jews, and seems to have been extorted from our Saviour by one of those exhibitions of their malignity which they were constantly making in their controversies with him in reference to his claims as the Messiah promised in their Scriptures. He had asserted that they were in bondage, and that they could be emancipated only by believing in him who was the Son of God. They replied that they were "Abraham's seed, and were never in bondage to any man." Our Saviour then rejoins, after explaining what he meant by bondage, and again affirming that the Son alone can make them free: "I know that ye are Abraham's seed, but ye

seek to kill me, because my word has no place in you. I speak that which I have seen with my Father, and ye do what ye have seen with your father." He admitted they were the seed of Abraham according to the flesh, but their malice towards himself in rejecting his testimony, and in seeking his life, indicated that they possessed the spirit of a very different father: "Ye do that which ye have seen with your father." They replied, still pretending not to apprehend his meaning, "Abraham is our father." Jesus then said, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham; ye do the deeds of your father." He was willing to concede that they were the children of Abraham, but not in that sense which was alone of any consequence or advantage; they were not his children by possessing his image and walking in his steps; they did the deeds of a very different father. As it could be no longer disguised that our Saviour spoke of a father in a spiritual sense, they replied that God was their Father. Then said they to him, "We be not born of fornication; we have our Father, even God." "Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me." He then tells them plainly that they pretended not to understand his meaning because they "could not hear his word"; that is to say, because they were unwilling to receive the unwelcome truth it contained, and that the devil was the father to which he had so frequently alluded. "Why do you not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do."

When we read this appalling description of the character and condition of the Jews, we are ready to persuade ourselves that it cannot possibly apply to any class of men at the present day, certainly not to any who are members of a

Christian community, and formally acknowledge the Lord Jesus Christ as the Redeemer of the world. The Jews were always a "disobedient and gainsaying people," continually departing from the faith, and renouncing allegiance to the Lord of Hosts; they were guilty of the most flagrant idolatry, and practiced the vilest abominations, and they consummated their villainy by crucifying the Lord of Glory. We are willing to admit that they were justly entitled to the designation which our Saviour here applies to them, of "children of the devil," and that they richly deserved to be punished, as they were, in the destruction of their city and all its attending horrors. We acknowledge that they were "desperately wicked," and that it is a righteous retribution which has blasted them with a curse, and made them "a byword and a hissing" among all the nations of the earth. But we repudiate with horror the thought of perpetuating their crimes, or of walking in their steps, and, therefore, this description will not apply to us. But, hard as the saying is, unwilling as we are to receive it, we have the authority of the very apostle who records it for applying it to all men in their natural condition of rebellion against God, to all who are not led and animated by the Spirit of Christ. In the eighth verse of the third chapter of this epistle, John says: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin." In this passage men are divided into two great classes. One class comprehends all those who commit sin, all, that is, who commit it habitually and constantly, and are under its dominion. These the apostle says are "of the devil." The other class comprehends all who do not commit sin, that is, habitually and constantly, all who are not under the dominion of sin. These, he says, are "born of God," or are the children of God. All, therefore, who are not the children of God are

the children of the devil. There is no middle ground, or third class. Every human being, however correct and however honorable his conduct may be in the eye of the world, however just and however aimable his character, when judged by the conventional standards of morality, if he has not been quickened by the Spirit, and united to the Son of God, is a child of the devil and an heir of hell. The same truth is conveyed in the curse which was pronounced upon the tempter in the garden: "I will put enmity between thee and the woman, and between thy seed and her seed." This is a description of that warfare which is waged between the kingdom of light and kingdom of darkness, holiness, and sin, heaven and hell; and all who are enlisted under the banners of the serpent are called his seed. And throughout the Old Testament history, "children of Belial" (a name given to Satan, on account, perhaps, of his lawlessness and worthlessness) is a very common expression for wicked men—those who exhibit, in an unusual degree, the image of Satan.[1]

In prosecuting this subject, I shall inquire, in the first place, in what sense men in their natural condition are children of the devil, and then mention some of those instances which go to illustrate this truth. And may the Spirit of all truth fill us with shame and confusion of face, and humble us in the dust in view of our pollutions and vileness, and may he lead us to Christ, in whom we may be made "the sons and daughters of the Lord Almighty, be cleansed of all 'filthiness of the flesh and spirit,'" and made "meet to be partakers of the inheritance of the saints in light."

I. As to the sense in which men in their natural condition are called children of the devil. The relation of father and son is very frequently employed in the Scriptures for the purposes of illustration. Any person is said to be the son of any person or thing whose ends and purposes his character or conduct or position has a tendency to subserve, or with

[1] See, also, Matthew xiii. 38.

which he exhibits, in any of these circumstances, conformity and correspondence. Angels, for example, are called the sons of God, because in their spiritual nature, their holiness and their intelligence, they exhibit the image of God, being made in these particulars after the likeness of their Creator, and because their employment is the advancement of his glory and obedience to his will. Adam is called the Son of God in his state of innocence for the same reason, as well as on account of his immediate creation by the hands of God. All believers receive the same designation and for the same reason, though there is a nobler and more glorious import in the appellation when applied to them than when applied to angels, or to Adam in his state of primitive integrity, since they are adopted in the Lord Jesus Christ, the true, real, and only begotten Son of God. In the same way unbelievers are called the "children of wrath," the "children of hell," and the "children of disobedience," since all their faculties and powers are engaged in a course of rebellion against God, and this course is fitting them for the wrath of God, which shall one day be experienced by them, if the grace of God prevent not, in the flames of hell. So, also, our Saviour calls Judas "the son of perdition," and the apostate Church of Rome is called, in the Second Epistle to the Thessalonians, by the same name, since, though it pretends to hold to the succession of Peter, it has certainly succeeded only to Judas, being, like him, remarkable for nothing more than for love of money and for treachery to Christ, and is ordained to the same condemnation. The terms of this relation are also used in reference even to inanimate objects, as, for instance, in the fifth chapter of Isaiah: "My well beloved hath a vineyard in a very fruitful hill." The words "very fruitful hill," are rendered in the margin, "the horn of the son of oil," that is, a hill adapted to the growth and culture of the olive. See, also, twelfth chapter and fourth verse of Ecclesiastes, "daughters of music."

According to a similar analogy, all men in their natural condition may be called the children of the devil, since they bear his image, "do his deeds," and promote the accomplishment of his designs. Our Saviour denied that the Jews were the children of Abraham in a spiritual sense, because they did what Abraham would not have done. Abraham saw his day and was glad, though he saw it only obscurely and at a distance in the promises of God. They, on the other hand, hated him in whom Abraham rejoiced, though they lived in the same generation, and witnessed with their bodily eyes his marvellous works of beneficence and of power. They resembled their boasted progenitor in nothing, and hence their claims to be his children in any other than a mere natural sense were wholly unfounded. But there was one being they did resemble, whose lust they indulged and whose works they performed, and he was the only being with whom they could, with any propriety, claim the relationship of spiritual children. "Ye are of your father the devil, and the lusts of your father ye will do." And this relationship with the arch-enemy of God all possess who are in the gall of bitterness and the bond of iniquity. Our Saviour himself declares that all who are not for him are against him, and they who gather not with him scatter abroad. If men do not belong to the kingdom of light, they belong to the kingdom of darkness; there is no neutrality in this war. Now, the Scriptures represent the kingdom of darkness as being under the complete dominion of the devil, governed by his laws and supported and defended by his power. This kingdom is called very frequently "the world," and the devil is actually called its *god;* he is actually represented as the object of worship to ungodly men, and as exercising the same power over their thoughts, words and actions which God exercises over the thoughts and actions of his children. "If our gospel be hid," says the apostle, "it is hid to them that are lost; in whom the *god of this world* hath blinded

the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." He is also called by our Saviour "the prince of this world." And the apostle, in expressing the act of excommunication, calls it "a delivering unto Satan" (1 Cor. v. 5), because an excommunicated person is expelled from the visible fold of Christ and thrown back into the world, which is under the dominion of Satan. It is not strange, therefore, that the devil should be represented as the father of the ungodly, since he is the object of their worship and, therefore, of their imitation, and since he uses them as his instruments and tools in accomplishing the purposes of his insatiable malice towards God, holiness and truth. It is an awful and gloomy reflection, that while God is the absolute ruler of the universe, the source of life to every creature in heaven, earth and hell; while he exercises a sovereign control over the destinies of all, and makes all principalities and powers tremble at his word, he should abandon a large portion of his creatures to the dominion of a fellow-creature, who is distinguished from all others by his pre-eminent guilt and his unutterable vileness; that the thoughts, words and actions of the vast majority of men are under the control and direction of the very impersonation of all that is horrible in depravity and gloomy in misery and despair. It should humble us below the dust when we reflect that in our natural condition our understandings, formed to hold communion with the Father of lights, to be fed, strengthened and charmed with truth, should be in the hands of the father of lies and the prince of darkness; that our hearts formed to hold communion with the God of love, and to reflect the glorious image of his holiness, should be in the hands of one whose very name is hatred, who is *the adversary* of all that is imposing in majesty or lovely in goodness; that our wills, created in harmony with the will of him who is unsearchable in wisdom and unchangeable in rectitude, should be directed

by one whose reigning impulse is rebellion—in a word, that capacities and powers, destined to an almost boundless expansion, and fitted by their original constitution to expatiate in a field so noble and august as the immensity of the divine nature, should be doomed to unfold themselves upon a theatre so dark, so polluted, so terrible as hell. And yet this is the condition, and this the doom of the sinner. He is the child of the devil and is destined to share his inheritance.

It is sufficiently obvious from the remarks that have been made, that unbelievers are called the children of the devil because they bear his image and do his deeds, being under his absolute control. I shall, therefore, proceed to the second head, which was to point out some of those particulars which illustrate this truth; to mention some of those circumstances which go to show that men are, in the sense explained, the children of the devil.

II. And in the first place, I remark that men resemble the devil in the fact that they are *sinners*. I do not speak now of particular sins, in which there is a stronger resemblance to the character of Satan than in some others; some of these I shall mention afterwards; but I speak of sin in general, of a principle of sin, without reference to its particular manifestations. "He that committeth sin is of the devil," says the apostle, "for the devil sinneth from the beginning." That apostate spirit was the first to cast off his allegiance to God, and to lift the hand of rebellion against the throne of the eternal; and all who possess the same spirit of opposition to holiness are his children. They give the seal of approbation to that act of his which clothed the heavens in black, and spread consternation and dismay through the moral government of God; they sanction the commission of an evil whose aim and tendency is to dethrone the Ruler of the universe, to abrogate his law, and to blot out even his existence. "The fool hath said in his heart, . . no God" (Psa. xiv. 1), says the psalmist. The reigning desire of the sinner

(who is the fool of Scripture) is, O that there were no God! His foul malignity of heart would blot out from existence not the source of all light and love merely, but the source of all being, and in him would blast himself and the universe with the dismal curse of annihilation. Sin in its very nature, the least sin, every sin, aims at nothing less than the absolute destruction of the fountain and original of all being, and would convert the whole creation into an awful blank. It is an evidence of the tremendous desolation which sin has occasioned in the understandings, the hearts, and the consciences of men, that they are so utterly insensible to its infinite enormity of evil; that they are disposed in their folly and madness to "make a mock" of that the bitterness and malignity of which it would beggar the tongue of man or angel to describe. But is that a small evil, brethren, which would dethrone our Maker, blot out the existence of the Father of our spirits, and cover the universe with the pall of death? which "converted an angel into a devil, and educed from a benign and beautiful heaven a horrid and merciless hell"?[1] Is that a small evil which brought vanity and vexation of spirit upon all the creatures of God, and blasted the whole frame of nature with a curse from which it is continually groaning to be delivered? What is it which has covered the earth with thorns and briers, and causes it not unfrequently to groan and toss as if convulsed with the pains of dissolution? What is it which has converted the genial rays of the sun, intended originally for our good, into so many shining shafts spreading famine, pestilence, and death? It is sin, that foul and enormous monster, the offspring of the devil. Do we want evidence of its malignity? See it converting the refreshing showers of heaven into storms of fire and brimstone upon the cities of the plain; contemplate its malignity in the deluge; contemplate its malignity in the

[1] Bishop Reynolds' *Sinfulness of Sin*. I have quoted fragments of the last passage. (See Vol. I., pp. 289, 290.)

final conflagration, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." See it in the "blackness of darkness," which is reserved for those who die under its dominion, and hear it in their "weeping and wailing and gnashing of teeth"; and, above all, behold it in the astounding scenes of Calvary, in the vinegar and the gall, and in the agonizing cry which startled the sun in its course and made him retire in dismay. If you are not yet convinced, let us attend to the descriptions of sin which are given us in the Scriptures, and see what is the judgment concerning it of him whose judgment is always "according to truth." I will quote some of the passages as they have been collected by a master-hand,[1] together with the running commentary he has made upon them, and, I will venture to say that, appalling, disgusting as the descriptions are, there is no man whose eyes have been opened to see the plague of his own heart who will not acknowledge that they are accurate and just; who will not feel, indeed, that they are too much "to the life" to have proceeded from any other mind than the mind of him who "searcheth the heart and trieth the reins." "It is compared to the rottenness of a man in his grave; 'the whole world lieth in wickedness' even as a dead man in the slime and rottenness of his grave; to that noisome steam and exhalation which breathes from the mouth of an open sepulchre; 'their throat is an open sepulchre,' that is, out of their throat proceeds nothing but 'rotten communication,' as the apostle calls it; to the nature of vipers, swine, and dogs; to the poison, sting, vomit of these filthy creatures; to a root of bitterness, which defileth many; to thorns and briers, which bring forth no other fruit but curses; to the dross of metals; to the scum of a boiling pot; to the worst of all diseases, sores, rottenness, gangrenes, or leprosies, plague, and pestilence; and which is the sum of

[1] Bishop Reynolds.

all uncleanness, sin in the heart is compared to the 'fire of hell,' so that the pure eyes of God do loathe to see and his nostrils to smell it." It makes all those that have eyes opened, and judgments rectified, to abhor it in others. "The wicked is an abomination to the righteous." When desperate wretches pour out their oaths and execration against heaven, scorn and persecute the word of grace, count it baseness and cowardice not to dare to be desperately wicked, then every true heart mourns for their pride, compassionates their misery, defies their solicitations, declines their companies and courses, even as most infectious, serpentine, and hellish exhalations, which poison the air, and putrefy the earth upon which they tread. And when God gives a man eyes to look inward, arouseth the conscience, unbowelleth the heart, stirreth up by his word the sink which is in every man's bosom, every man is constrained to abhor himself, and to be loathsome in his own sight. This is the description which has been given us out of the Scriptures of the vileness and filthiness of sin, and this is what they mean when they say that "whosoever committeth sin is of the devil." This is the native dignity of human nature according to the word of God, and is something very different from that which the spurious eloquence of the world is employed to defend and to adorn.

Second, But not only are men called the children of the devil because they live in the commission of sin in general, but this designation is applied to them in reference to some particular sins in which they resemble him more than in others. Two of these are mentioned by our Saviour in the context: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. And because I tell you the truth, ye believe me not." Satan is here represented as a

liar and a murderer, and men as being his children by resembling him in these particulars, by distinguishing themselves for hostility to truth and for hatred to its professors.

The hostility to truth, which is natural to all men, is a mournful evidence that the soul, which was created to be the temple of God and the residence of his glory, is now in ruins. The fire is not only extinguished upon the altar; the shekinah has not only been withdrawn and darkness been suffered to usurp an universal dominion, but that very darkness is filled with the damp of death, a pestilential vapor, which opposes and resists the entrance and existence of the light. That darkness is not a mere negation of light; it contains a positive principle of opposition to the light. This deplorable condition of the soul is frequently alluded to in the Scriptures. "The wicked," says the psalmist, "are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely." The wicked are here represented as characterized from the very womb by a love of falsehood, as infected with the "poison of the serpent," with that hatred of truth which belongs, by way of eminence, to the "old serpent," the devil, who was a liar from the beginning, and, in consequence of this condition of the heart, as wilfully shutting up their ears against the voice of God speaking in his word. "This is the condemnation," says the Saviour, "that light is come into the world, and men loved darkness rather than light; because their deeds were evil. For every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved." These words afford a striking illustration of the desperate antipathy of the human heart to the truth of God, and also reveal the foundation of that antipathy. When the Son of God, the Light of light, the brightness of the Father's glory and the express image of his person, came

into the world, the world received him not. The Sun of Righteousness arose upon the earth in all his glory, but how few, like the eagle, loved to gaze upon his brightness, or desired to soar into a nearer enjoyment of his refreshing and animating beams! The vast majority of men, like owls and bats, turned away and fled from his rising splendor. And the foundation of this antipathy to the light was the fact that their deeds were deeds of darkness; "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Every man comes into the world bearing the image of the devil, filled with malignity against God, and consumed with intensest selfishness. He makes his own glory his end, and his own will his law. It is perfectly natural for him, therefore, to hate the light, which reveals the character of God and his prerogatives as ruler of the universe. The sinner then perceives that he is the subject of a moral government whose law is pure and unchangeable, and whose penalty it is impossible to evade. He perceives that to live for himself, to make his own glory his end, and his own will his law, is just to live for hell, to treasure up "wrath against the day of wrath and revelation of the righteous judgment of God." That blessed truth of God's absolute sovereignty, as it is that to which sin is, in its very essence, opposed, so it is that which causes the sinner the greatest uneasiness and pain. Enclosed and confined with the conviction of this truth, he raves and tosses and roars like "a wild bull in a net." The thought that he is wholly in the hands of that God before whose face the heavens and the earth flee away, whose word makes the very pillars of the universe to tremble, crushes him to the earth with apprehension and dismay; but the thought of being absolutely dependent upon that God for deliverance from the pains of hell; the thought that he can do absolutely nothing, and that if he is saved at all it must be by the mere sovereign pleasure of him "who will have mercy on whom he will

have mercy," this is a thought far more agonizing still; and it is mere mercy if the pride and obstinate rebellion of his heart do not lead him to prefer damnation rather than salvation by sovereign grace; it is of mere mercy if that madness with which he gnashes his teeth upon this solemn truth be not converted into the madness of despair. The sense of God's absolute supremacy, and consequently of the impossibility of any creature's making his own will his law with impunity, is that which the sinner, engaged in his deeds of darkness, is unable to endure, and he therefore "hates the light, and will not come to the light, lest his deeds should be reproved." The grand reason that men hate the truth is, that they are sinners.

It is also suggested in the text that this native hostility to the truth in the human heart is coupled with and manifested by hostility to its professors. The devil is called "a liar and the father of it," and is said to have been a "murderer from the beginning." He beguiled Eve through his subtlety, and in the success of that original lie murdered the whole human race; and men from that period to this have, in these particulars, followed his steps. The first death in this world was the death of a martyr. Abel held the truth; he worshipped God according to the ordinances he had appointed, and consequently enjoyed his favor. Cain, on the other hand, invented a system of religion for himself, under the influence of the father of lies; he trampled upon the atonement and came to God with the offering of the Pharisee, "God, I thank thee." We are told that they were *talking together* in the field, when Cain rose up and slew him. This is probably intended to teach us that Abel perished in the very act of giving his testimony to the truth and of rebuking his brother for his shameless apostasy. The whole history of the children of God, from that period to this, has been marked with shame, with chains and with blood. The apostle gives us in the eleventh chapter of the Hebrews a

compendious history of the church, of that body of witnesses to the truth who "through faith and patience have inherited the promises." Some "were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth." These were all champions of the truth, and for this reason they were exposed to the unrelenting hostility of a world lying under the dominion of the father of lies. If we read the history of believers in subsequent periods, we shall find it distinguished by the same features. We shall find the "liar-murderer" watching them with the same ceaseless vigilance, and hunting them down with the same blood-thirsty activity and zeal. The very hand which traced the melancholy description of Christ's suffering body which I have quoted was not many years after laid motionless in death by the command of one of the most merciless tyrants whom God ever sent to scourge the inhabitants of the earth. Paul fell a victim to the malice of Nero. That voice which had so long proclaimed the unsearchable riches of Christ to the Gentiles, which had aroused a slumbering world from its stupidity, and by its powerful reasonings of righteousness, temperance and judgment to come had made monarchs tremble on their thrones, was forever hushed by the mandate of one whose malice was as insatiable as the grave. We shall find the history of the Roman church, that stupendous synagogue of Satan which rose upon the ruins of the Roman empire, marked by the same scenes of blood and carnage. How many souls of those who sealed their testimony with their blood are now crying to God from under the altar, "How long, O Lord, holy and

true, dost thou not judge and avenge our blood on them that dwell on the earth!" But precious in the sight of the Lord is the death of his saints. The day will come when God shall clothe himself in the garments of his vengeance and go forth to extirpate the monster from the earth; when the seventh angel shall pour out his vial into the air, and a voice shall come out of the temple of heaven from the throne, saying, "It is done," and great Babylon shall come in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. The day will come when the smoke of her torment shall ascend for ever and ever, and that mighty shout shall ring through earth and hell, "Babylon the great is fallen, is fallen. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God has avenged you on her."

The history of that dreadful apostasy is sufficient to illustrate the intimate connection which, according to the Scriptures, subsists between a love of falsehood and a love of murder. The Church of Rome has done all in its power to extinguish the light of truth. It has endeavored to destroy the foundation of all confidence in testimony, and, indeed, in evidence of any kind, by setting the human faculties at war among themselves, and has adopted and proclaimed principles which render it utterly impossible to establish the inspiration of the Scriptures; and, in connection with this fact, we know that she has made herself drunk with the blood of the saints. No one will deny that she answers to the description which the word of God gives us of the children of the devil. Satan was a liar and a murderer from the beginning, and Rome has been a liar and a murderer from the beginning. But Rome is only fallen human nature fully developed.

We need not go, however, to the annals of open persecutions of the general doctrines of that text. We are ready to say that our Saviour's language does not apply, in these par-

ticulars, to men in our own country. The strong arm of secular power is not stretched out to interfere with liberty of conscience. The terrible scenes enacted in the dungeons of the inquisition, on the plains of France, and in the glens and mountains of Scotland are never witnessed here. No malevolent genius like Bonner or Claverhouse darkens the land with his power, and no Smithfield illumines it with its fires. But there is even here in this country, which has been consecrated by the suffrages of the world to be the chosen abode of liberty, where every man is allowed to worship God under his own vine and fig-tree, with none to molest or to make him afraid—there is even here the same hatred of truth and of the witnesses of truth, though, in the infinite goodness of God, who holds the hearts of all men in his hands, and who "turneth them whithersoever he will," it is not exhibited in the same form. One form in which the enmity of the world to the church is exhibited is *contempt*. The great exemplar and embodiment of truth, when he was upon earth, "endured the cross and despised the shame." A spirit like his, of the most exquisite sensibility, must have suffered most keenly and intensely under the reproaches which were heaped upon him by an ungodly world. The hunger and thirst, the innumerable pains of body, which he endured, were nothing in the comparison; and in his steps all his followers must tread. All who will live godly in Christ Jesus must suffer *this* persecution. Hence it is that our Saviour has left us so many promises and so many threatenings to warn us against yielding to it and to support us in enduring it. Christians are regarded as an ignorant and deluded people, the melancholy victims of a morbid enthusiasm; and this feeling of contempt, which unbelievers almost universally entertain for Christians *as such*, is not very far removed in guilt from murder; for he who would wilfully blast a man's reputation, and reduce him to a condition of shame, would take away his life. The enmity to the church is further displayed in the

greediness with which the world receives reports of the sins and grievous falls of those who profess to be the followers of God. Some regard such falls as simply evidence that all religion is a delusion; and, while they enjoy the distress of those who honor the name of God and tremble at his word, they are glad to have an additional argument to persuade themselves that hell is but the creature of a morbid fancy, and that the monitions of conscience are only the suggestions of a long-established prejudice. They congratulate themselves on the possession of an additional bulwark by which they may be fortified against those troublesome anticipations of an approaching retribution which operate as a curb upon their lusts. There are others who, from the force of education and other circumstances, are unable to divest themselves of the conviction that there is truth in the religion of the Scriptures, and yet they experience in the fall of believers a feeling of secret satisfaction. This, brethren, is, indeed, like hell. "The devils believe, and tremble;" they know that there is a reality in the felicities of heaven; they know that there is a terrible reality in that "worm that never dies," and in that "fire which shall never be quenched"; and they rejoice when the name of God is blasphemed by the apostasy of his followers, when one who they thought would be admitted into the abodes of blessedness appears a candidate for their own gloomy habitations. But such fiendish joy is not confined to themselves; it is diffused through a multitude upon earth. There are human beings upon earth who can rejoice in the delinquencies of the saints; who can exult in the probability that those who have professed to be the children of God and the heirs of glory may, after all, be, like themselves, children of the devil and heirs of hell. Let no one who cherishes such feelings imagine that he is any better than those who have pursued the saints with fire and sword. They rejoiced only in the destruction of the *body*, but he rejoices in the death of the *soul*. They killed the

body, as they pretended, to *save the soul;* but he rejoices that, while the body is saved, the soul must die. Is there no such man? Is there no one who has laughed in his sleeve when the glorious and fearful name of the Lord our God has been blasphemed by those who were devoted to his glory? Is there no one who, when he heard of the signal fall of a servant of Christ, has hugged himself in the soul-destroying delusion that all religion is hypocrisy, or congratulated himself that those who professed to be born of God are no better than himself? If there is such a man, his condition is awful beyond the power of language to describe. These feelings are to him "the evident tokens of perdition." He possesses a heart maturely prepared for communion with those lost spirits who are "reserved in chains of darkness to the judgment of the last day."

I have endeavored to illustrate the solemn declaration of our Saviour in the text, by showing that men, in their natural condition, resemble the devil, and do his works in the commission of that abominable thing which God hates, and especially in their opposition and hatred to divine truth, and to those who are witnesses for that truth by their lips and by their lives. And, now, I charge you, brethren, before the Lord Jesus Christ, who uttered these words, and who will one day judge the living and the dead, to ask yourselves seriously whether you are free from these characteristics of the children of the devil. Are you not conscious that you are sinners? Are your wills in entire accordance with the will of God, or is it your constant and earnest desire that they may be? Do you not, on the contrary, make your own wills your law? Can you "give thanks at the remembrance of God's *holiness*," and rejoice that the destinies of the universe are controlled by a moral governor, whose glorious perfections are all pledged to maintain inflexibly and everlastingly the interests of righteousness, holiness, and truth? Or does the desire sometimes arise in your hearts, and almost

escape your lips, "Oh, that there were no God; oh, that there were no hell"? Are you conscious of an ardent love of truth? Do not your hearts rise in rebellion when the doctrine of God's absolute and unchangeable sovereignty is proclaimed in your hearing, and enforced upon your consciences? Do you love his children and look upon them as the excellent of the earth, or do you regard them as a weak, deluded, fanatical class, with which you would rather dig or beg than be associated? Do you glory in Christ, or are you ashamed of him? Upon your answers to these questions depends your true character, your condition, your unchanging destiny. There are many other features of the character of Satan which I have not particularly mentioned, by any of which you may try yourselves. There is, for example, the spirit of ambition. And here you are in imminent danger of imposing upon yourselves by the fallacy of words. You may persuade yourselves that a true and honorable ambition is nothing more than a desire of excellence in that department of exertion to which you have consecrated yourselves, and that there can certainly be nothing wrong in this. But you may easily ascertain whether it is that love of excellence that God will approve. Do you pursue it because it is the image of God, the source of all that is imposing in good, or attractive in beauty, and because the pursuit brings you nearer and nearer to him? Do you aim at excellence in knowledge and character, in order that you may be more and more transformed into the image of Christ, and that your capacity of promoting his glory may be increased? Do you waste your strength in nightly vigils in order that you may enjoy the approbation of God, or in order that you may secure the applause of men? In short, is the glory of God, or your own glory, the moving principle of your life? This settles the matter; and be assured, if your own glory and advantage are the moving principles of your lives, you possess that spirit which hurled from heaven "the dragon and his angels." Ambition is *not* "the

infirmity of a *noble* mind." It is the reigning *sin* of *hell*, and to that dismal region must all go who are subject to its dominion. The voice of the people is not always the voice of God. Many have gone down to the grave with the praises of the multitude ringing in their ears, and the withering curse of God upon their heads. "Upon a set day," says the sacred historian, "Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." This is the reward of ambition, and such will be the doom, sooner or later, of every man who does not live for the glory of God. There is another vile passion connected with this in which the image of the devil is conspicuously displayed, and that is *envy*. And both of these are intimately associated with murder. The votaries of ambition, the lovers of popular applause, must, from the nature of the case, hate and envy one another; and murder, as we have seen in innumerable instances, is the result. But why do I dwell on these disgusting particulars? Is it possible that you can, in your present condition, hope for communion with God in heaven? Hope for communion with love, while envy of your companions in study and pursuit gnaws like a vulture upon your vitals; while malice is corroding your heart, like a canker; while all the lusts of the flesh and the lusts of the mind are crawling and hissing in your hearts like noisome and pestiferous reptiles? Do you dream of heaven, where all is tranquillity and grace, where no cloud of sinful passion disturbs the calm sunshine of love, while your hearts are darkened by the foul and loathsome exhalations of the bottomless pit? Hell is the theatre for the development of such lusts, and hell will be the final abode of all who die under their dominion. The dreadful sentence will one day be pronounced, "Depart from me, ye cursed, into everlasting

fire, prepared for the devil and his angels." And who can conceive the horrors of that prison of despair? In this world the hideous spectacle of a naked human heart is never seen. And it is of the infinite mercy of God that an impenetrable veil does conceal us from one another. What would become of the friendships of the world if we could see each other as God sees us all? Those who now "take sweet counsel together, and walk to the house of God in company," would shun each other as they would a viper; for envy, malice, hatred, and contempt would be seen written in blazing characters upon the heart. It is a matter of profound gratitude to God that one diabolical corruption is shrouded in a veil, which no mortal eye can penetrate, for the earth would be one vast charnel house, pregnant with pestilence and death. But in hell there will be no concealment; there envy, hatred, malice, and murder will rage without disguise. And have you made up your minds to take these unutterable horrors for your portions? I beseech you, as you love your own souls, to come to Christ, in whom all the fulness of the Godhead dwells. It is painful to dwell upon a subject like that I have attempted to set before you; the dissection of an apostate soul is far more disagreeable than any operation of physical anatomy. But I do it in order that you may flee to Jesus, who has "destroyed the works of the devil," who has opened a fountain in his own precious blood, in which the foulest uncleanness may be washed away. In him are all the treasures of the Spirit, in him those rivers of living water, which can cleanse the Augean stables within us. "Believe on him, and thou shalt be saved." Believe on him, and you shall be clothed with his righteousness, and be partakers of his holiness. He is "the Lamb of God, which taketh away the sin of the world."

This subject, my Christian brethren, is also pregnant with interest to us; for, alas! the image of the devil is not altogether obliterated from our hearts. It is a matter of daily

and mournful concern to us that we are so much under the influence of that law of sin which is in our members, and we desire continually to abhor ourselves and to repent in dust and ashes before God. But let us beware of that sin which, above all others, God hates, and which called forth the strongest denunciations of our Saviour during his ministry upon the earth, the sin of hypocrisy. If we are hypocrites, we are preëminently the children of the devil, who was a liar from the beginning, for our life is one continual lie. "Search us, O God, and know our hearts; try us and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting." Let us remember that all disguises, however well they may be painted, will fail us in the last day when we shall stand before him whose eyes are "a flame of fire." We may deceive our fellowmen, and we may deceive ourselves, but the great and mighty and terrible God we cannot deceive. Men may assume the name of Christ in this world, they may whitewash themselves so as to appear fair before men, but the day will come when their rottenness shall be exposed to the gaze of an assembled universe, and they will be glad to sink into the lowest hell to escape the power of him who is "of purer eyes than to behold iniquity." I beseech you to "give all diligence to make your calling and election sure. Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"If I had not done among them the works which none other man did, they had not had sin."—John xv. 24.

One of the most formidable arts of controversy employed by the adversaries of the truth as it is in Jesus is that of representing reason and faith as opposed to each other in their very nature, and, therefore, that no reasonable man can be a believer, or, at least, that in so far as he is a believer he ceases to act upon principles of reason. This is a favorite stratagem with the avowed enemies of revelation. Hume, for example, in his *Essay on Miracles*, after having stated (for there is no proof, the whole essay being a miserable begging of the question) that a miracle is antecedently so improbable, so contradictory to that uniform experience upon which all our confidence in testimony rests, that no amount of testimony is sufficient to justify us in believing that such a thing has actually occurred, concludes by saying that it must be received by faith; which is as much as to say that faith will receive what sound reason must utterly repudiate. The pretended friends of Christianity have been guilty of the same foul wrong, and have contributed in so doing to swell the ranks of open and bare-faced infidelity. The papists insist upon an *implicit* faith in the teaching of an infallible church, and deny to men the right of private judgment. Their implicit faith means a faith exercised without evidence or reason, that is to say, an unreasonable faith. The right of private judgment is the right of an individual personal investigation of evidence, the only process by which it is possible to reach a rational conclusion. So, also, with the revelations of Oxford, and the teachings of Dr. Pusey and the new maniacs generally. They hold that the doctrines of religion are too sacred to be reasoned about until they have been received by faith; that we are to "maintain before we have proved"; that "we must believe in order to judge"; that "this seeming paradox is the secret of happiness." (*Tracts*

for the Times, No. 85, No. 63, pp. 39, 83; see *Edinburgh Review*, April, 1843.) It is not strange that Rome and Oxford should proclaim this open war upon reason, for reason is at open war with them. Holding and teaching doctrines which no man can ever receive until he is prepared to trample upon every source and principle of evidence, until he is actually involved in the curse of idiocy or madness, it is natural for them to slander the image of the Father of lights in the intellectual constitution of man. The dogmas of transubstantiation and the apostolical succession, when they stand before the bar of reason, or even that humble form of it called common sense, may well tremble in prospect of the verdict, which will be sure to pronounce them guilty of the most stupendous absurdity and consign them to the contempt and infamy they deserve. The defenders of these dogmas stand really upon the platform of Hume, and are in conspiracy with him to drive all thinking men into the fathomless abyss of universal skepticism. Upon their principles, sense, consciousness, the fundamental laws of human belief, all the witnesses which God has given us of the system to which we belong contradict one another; a vigorous cross-examination has never failed to reveal their want of veracity, and, therefore, their testimony cannot be relied on, and, therefore (for to this tremendous conclusion we come at last), the author of our constitution has so framed it that it *must* deceive us!

The real friends of Christianity have unintentionally used language of a similar kind, language which seems to imply some contrariety between reason and faith, or, at least, an *essential difference*. This has arisen in some degree from the ambiguity of the term; reason sometimes standing, not for the faculty of the soul by which we apprehend truth, but for the sum of a man's opinions, doctrines, or prejudices. Used in this last sense, there is undoubtedly a contrariety between reason and the *object* or *matter* of our faith. But their language often seems to imply more than this, and to convey the

impression that faith is not only supernatural in its *origin*, but that it is widely different in *kind* from the ordinary act of reason or the understanding which we call *belief* or *assent;* that it is something more than acquiescence of the mind in evidence perceived. The nature and offices of reason and faith in the business of religion have been practically represented in the following passages with great force and beauty, but in such a way as to leave the impression upon the mind that they are different in kind. The citations are made from the very able and timely article in the *Edinburgh Review* for October, 1849, entitled, "Reason and Faith: their Claims and Conflicts." "Reason and faith resemble the two sons of the patriarch; reason is the first-born, but faith inherits the blessing." This citation the author makes from an old divine, and condemns as unjust in sentiment, and then proceeds: "We should rather compare reason and faith to the two trusty spies, 'faithful among the faithless,' who confirmed each other's report of that 'good land which flowed with milk and honey,' and to *both* of whom the promise of a rich inheritance there was given, and in due time amply redeemed; or, rather, if we might be permitted to pursue the same vein a little further, and throw over our shoulders that mantle of allegory which none but Bunyan could wear long and successfully, we should represent reason and faith as twin-born beings, the one in form and features the image of manly beauty, the other of feminine grace and gentleness; but to each of whom, alas! was allotted a sad privation. While the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound, and while faith has an ear of exquisite delicacy, on her sightless orbs, as she lifts them towards heaven, the sunbeam plays in vain. Hand in hand the brother and sister pursue their way through a world on which, like ours, day breaks and night falls alternately; by day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason. As is wont with those

who labor with these privations, respectively, reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her." I have quoted this long passage not merely or chiefly on account of its great beauty, but as an illustration of the loose and unguarded language which the friends of religion sometimes employ. In the first place, so far as religion is concerned, the Scriptures give no such view of the respective offices of reason and faith. No such importance is attached to reason as contra-distinguished from *faith*, for it is written, "Whatsoever is not of *faith* is *sin*." In the next place, the allegory is founded upon an arbitrary distribution of the provinces of the two. Reason having charge of those truths and propositions which are received for reasons derived from the *intrinsic* evidence—intuitive, deductive, or from our own experience—reasons involved in the proper meaning and significance of the propositions; and faith, of those propositions or truths which are received for reasons extrinsic to the propositions themselves. I say this is an arbitrary distribution. Is it not the same eye which perceives the sun by or in its own light, and other objects by the light of the sun reflected from them? It is reason that acts in receiving truths upon their *own evidence*, and it is the same reason which acts in receiving truths whose evidence is without themselves, that is, the *testimony of competent witnesses*. All evidence is *light*, and the eye of the mind cannot see any object without it. The difference in the *kind of light* is not an adequate foundation for so broad a distinction as is here made. Faith is *the ear* of reason. It is the acquiescence of reason in the truth of a proposition supported by testimony. Reason, therefore, has ears as well as eyes; she uses the one sense in the daytime and the other in the night. Whenever she hears rightly, the sound is the voice of man or

the voice of God. In both cases her assent is *faith*, that is, *confidence in the testimony of God*. If we must allegorize, I think the change I have proposed is a decided improvement to the *truthfulness*, if not to the beauty and picturesque effect, of the representation. In this view of the case the conflicts between reason and faith will be really the apparent opposition between the informations of the eye and the informations of the ear, a species of discrepancies of which our experience furnishes daily examples. Sometimes there is a disordered condition of one of the senses, and, then, of course, the informations of both cannot accord. Sometimes one of the senses gives us information of the existence of qualities which the other sense cannot possibly take cognizance of. But will a blind man affirm there is no such thing as color because he cannot *hear* it? Will a deaf man contend there is no such thing as sound because he cannot *see* it? But such is the folly of men in reference to spiritual truth. The ear of reason is the avenue of many truths which his eye cannot see; the sound may reach her when the object lies beyond the range of her vision, or when some other object is interposed to obtrude itself upon her attention and conceal the one from which the sound proceeds. Then there are other objects which never *can* be seen, from the nature of the case, and the testimony of the ear must be relied on. Men ask for the evidence of intuition, demonstration, personal experience, when neither the thing itself, nor their own minds, nor the circumstances of their condition, will admit of any other evidence than that of *testimony*.

"It is finished."[1]—John xix 30.

These were the last words of the dying Saviour; and among all the touching exclamations which burst from his

[1] Preached June, 29 1851.

quivering lips as he hung upon the cross, they are of the deepest and widest significance in themselves, and of the most general importance to fallen men laboring under the curse of the law and the iron bondage of sin. The first words which he uttered after the nails had pierced his hands and his feet, those hands which had touched the eyes of the blind and the ears of the deaf, the couch of incurable disease and the bier of the dead, those feet which had never run to shed blood, but had borne their Master from place to place, in weariness and painfulness, in hunger and thirst, on errands of mercy to the sons and daughters of affliction; the first words he uttered after the nails had pierced his hands and his feet, and while the shout of the infuriated rabble still rung upon the ear, were in the form of a prayer for his enemies, who had ignorantly and mercilessly crucified the Lord of Glory and the Prince of Life: "Father, forgive them, for they know not what they do." What a triumph of mercy over judgment in the bosom of him who had legions of angels to fly at his command. His next words were those in which he exhibited so impressively the harmony of boundless benevolence to the race with the intensest exercise of private and domestic affections, words which demonstrate the folly and falsehood of many a plausible theory in philosophy founded upon the oversight or denial of original and indestructible instincts of our nature. While making an atonement for sin, which in its ample scope should embrace all nations and all generations, his bosom burned with filial affection to her who bore him, and with friendship to the disciple whom he loved; and he said to the one, "Behold thy son!" and to the other "Behold thy mother!"

The next words which he uttered were in accents of mercy to the dying felon who hung by his side, and who, but a little while before, had joined with his companion in guilt and infamy on the other side in mocking the dying agony of the "holy, harmless, and undefiled." No sooner does the

cry of the broken heart reach the ear of the expiring Redeemer, "Lord, remember me," than the answer returns, with all the authority and majesty of a God, "To-day thou shalt be with me in paradise." What a scene was that! A mysterious sufferer, shrouded in a veil of ignominy, himself dying under a curse, and, yet, as the sovereign of all worlds, distributing the crowns of empire, and determining the destinies of men! Another utterance was prompted by the burning thirst produced by the intense anguish which he endured, "I thirst." Another was wrung from him by the hiding of his Father's face, the most appalling feature of all his agony, the loss of a sense of his Father's favor, that Father in whose bosom he had rested before the foundation of the world, who had sent his angels to minister to his necessities in the wilderness, to strengthen him in the conflict in the garden; the Father who had testified at his baptism and in the splendid scene of the transfiguration, "This is my beloved Son, in whom I am well pleased"; that Father, who had never left him alone when surrounded by the most malignant and determined adversaries, had now, when he was compassed about with the roaring bulls of Bashan and dogs of hell, in this the hour and power of darkness, turned his back upon his darling Son and left him alone, a solitary, helpless sufferer! No wonder that the bitter cry burst from his lips: "My God, my God, why hast *thou* forsaken me?" After that, and probably next to the last words, were those in which he resigned his Spirit into the Father's hands in the confidence of faith: "Father, into thy hands I commit my Spirit"; and, last of all, according to the most probable opinion as to the order of events, he cried with a loud voice, a voice which shook the heavens and the earth, and rent the vail of the temple in twain from the top to the bottom: "It is finished," and bowed his head and gave up the ghost. These words, I repeat, my brethren, are of deeper significance than all the others; they comprehend all the others. Let us then inquire into their pregnant import.

I. "It is finished," or "accomplished," the work which the Father gave me to do. This is the explanation which he himself gives us in his intercessory prayer. (John xvii. 4.) The end for which I came into the world has been accomplished; this end is twofold, as suggested in John xvii. 1–3, to glorify God and to give eternal life to as many as the Father had given him. Let us consider these in their order.

First, He had glorified God by exhibiting the harmony of his attributes of *justice* and *mercy;* the supremacy of moral principle which would not degrade the majesty of the law by dispensing with its sanctions, which would not expose the veracity of the Holy One to impeachment by failing to punish sin; the boundlessness of that mercy which would not spare the only-begotten and only-beloved, but freely delivered him for sinners; which flowed in such an overwhelming torrent as to wear a channel for itself in the everlasting mountains of justice! The *wisdom* displayed in the constitution of Christ's person and in his whole work. Dwell upon the glorious nature of Christ's death; see Luke's account of the transfiguration, in which the subject of conversation between Christ and Moses and Elias was "the decease which he should accomplish at Jerusalem"; see, also, Eph. iii. 9, 10; 1 Peter i. 12; 2 Cor. iv. 6, etc., etc. The change of the Sabbath from the seventh to the first day of the week, and compare the reason given for the institution of the Sabbath. (Gen. ii. 1–3.)

Second, To give eternal life to as many as the Father had given him. Now, as it is the law of God which stands between the sinner and life, we must contemplate the relation of the work of Christ to the law. (See 1 Cor. xv. 56, 57; Rom. viii. 3, *et mult. al.*) The *end* of the law as originally given was twofold, as a covenant and a rule, as an instrument of justification and an instrument of sanctification. Now, Christ is the *end* of the law, or has accomplished the end of the law in both these respects.

First, Christ is the end of the law for legal or justifying righteousness (Rom. x. 4, where the term "*end*" is the noun of the verb in the text). Show how he is so. (Gal. iii. 10–13; Rom. viii. 3, 4.) Show how impossible it is rationally to account for the sufferings of Jesus upon any other supposition than that he was under the curse of the law in our stead.

Second, He is the end or completion of the law for our *sanctification*. (See 1 Cor. ix. 21: "Under the law to Christ;" 1 Cor. i. 30.) The law is of no use to us in our sanctification except in Jesus. We are sanctified by *faith*, as well as justified. Jesus is the end of the law for our sanctification, by removing its curse and making way for the access of the Spirit into our hearts. He has made the law of use to us as the rule and measure of our sanctification by giving us through his blood a "*good conscience*." (See 1 Tim. i. 5–8.) The folly of seeking holiness by the law without Christ and the Spirit. Both these ends of the law are represented as accomplished by Christ in the blood and water flowing together from his side. (John xix. 34, 35; 1 John v. 6.)

II. Inferences: *First*, As to the nature of the Lord's supper; not a sacrifice, else the work is not *finished*. (See Epistle to Hebrews, *passim*.) *Second*, The glory of Christian worship. (See Hebrews x. 19–22.) The vail of the temple was rent in twain when Christ cried, "It is finished." The word rendered "finished" the same word which the apostle in the Hebrews uses to express the fulfilment of the types and shadows. *Third*, The safety of believers. (Isa. xxviii. 16; Dan. ix. 24; Rom. viii. 1.) *Fourth*, The only evidence of our interest in this finished work is our *holiness*. Christ is our sanctification; if we profess that he has saved us and live in sin, we say that his work is unfinished.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."—ROM. i. 16, 17.

IN the verses which immediately precede these, the apostle had asserted that his commission as an ambassador of Christ extended to all nations and all classes of men, and, therefore, that he was ready to preach the gospel even in the city of Rome, the chosen residence of philosophers, orators, and poets, the seat of science and the arts, the theatre upon which the splendor and magnificence of the imperial court were displayed, and the metropolis of the world. He knew the prejudices of ignorance, superstition, interest, and philosophy, falsely so called, that he would be compelled to encounter. Illustrate by 1 Cor. i. 23, 24. The Jews expected a glorious Messiah; a king who would go forth conquering and to conquer; who would execute vengeance upon the heathen, binding their kings with chains, and their nobles with fetters of iron; a king to whom every knee should bow, and every tongue should swear; who would sit upon the throne of his father David, and restore the kingdom to Israel. All these glowing anticipations were fully warranted by the predictions of their prophets. But they overlooked the fact that these predictions also foretold the sufferings and death of their Messiah; that his humiliation must go before his exaltation; that the pathway to glory lay through the grave, and that without the shame and agony of Calvary he could not be crowned upon the holy hill of Zion. "Christ crucified" was to them, therefore, a stumbling-block. To the wisdom of this world he was "foolishness." The fanciful speculations of Plato, the iron logic of Aristotle, the great swelling words of Zeno, amused their imaginations, furnished an arena to their intellectual activity, and gratified their pride. They would have listened to the apostles if they had discoursed upon the harmonies of the universe, or the nature of things,

or the beauty of virtue; but when they heard that God called them to believe in one Jesus, a Jew who was crucified between two common felons, and that upon their failure to believe they should be damned—they mocked. They regarded the whole system with the profoundest contempt, as a mere matter of words and names. The thing itself was folly, and its expounders and defenders enthusiasts and madmen. The apostle knew all this. He had that refinement and sensibility of feeling which is created by a liberal education, and increased by the spirit of Christianity. He did not wish to be regarded as the apostate by his brethren, his kinsmen, according to the flesh, nor did he wish to stand before the fraternity of the learned as a madman or a fool. All his feelings recoiled from it. Yet he was not ashamed of the gospel of Christ. The glory of God as it shines in the face of Jesus had beamed on his soul, and all other glories had been swallowed up and absorbed in its surpassing splendor. Henceforth he was determined to know nothing save Christ and him crucified. Christ occupied his whole field of vision. He could see nothing else. The love of Christ was the ruling passion of his soul, and, like Aaron's rod, swallowed all the rest. For him to live was Christ, for him to suffer was Christ, for him to die was Christ. For him to be the filth and off-scouring of all things was Christ, for him to be a madman and a fool was Christ. And hence he says to the Romans, "I am not ashamed of the gospel of Christ." I am not ashamed to go into the streets of your imperial city and to proclaim your worship to be a doctrine of vanities. I am not ashamed to stand in your splendid temples and pronounce them but splendid monuments of your apostasy from God. I am not ashamed to stand by the victims that bleed upon your altars and denounce them as sacrifices offered to devils; nay, I am not ashamed to stand in the presence-chamber of your emperor, to reason with him of righteousness, temperance, and judgment to come, that he may trem-

ble; to tell him that he is a dying sinner, and that there is none other name given under heaven among men whereby he may be saved but the name of Christ. This was the spirit that animated Paul.

I. The ground of his glorying. For the gospel is the "power of God unto salvation." Explain the meaning of the expression. (See Gal. iii. 21; Rom. viii. 3.) The perfections of God require that the law should be satisfied as to all its claims. If God should bestow the reward, while the claims of the law have not been fulfilled, he would tarnish the purity of his throne, and dishonor the law, which is the expression of his own holiness; he would cease to be God. This is a truth not proved, but taken for granted by the apostle, and made the basis of the argument; the next step is to show that this righteousness cannot be rendered by the sinner (verse 18); and the last is to show that God has provided it (verses 3, 21, etc.). False notions about the sovereignty of God; no self-determining power of the will; his will determined by his nature, and while he acts freely and must act freely, he at the same time acts by the most absolute necessity in many things. God may speak to men or not, but if he does speak he *must speak the truth*. God might have created men or not, but when they have been created, he *must be their moral governor*. He might have willed a constitution of things in which there should be no sin, or a constitution in which sin should exist. But upon the supposition that there is sin, he *must punish it*. There are some things which it is the glory of God he cannot do, that is, which he cannot will (for, as it has been ably shown, *power in God is will*). (See Heb. vi. 18; 2 Tim. ii. 13.) Now, in this sense, we affirm that God *cannot* save a sinner without a *perfect righteousness*, a perfect conformity to the law. It is to be observed, that the idea of *salvation*, according to the Scriptures, includes not only the negative notion of deliverance from punishment, but the positive notion of acceptance

with God; not only *pardon*, but *justification*. These two things, then, are to be considered: 1. The impossibility of the sinner's providing this righteousness. 2. The bringing in of this righteousness of God, hence called "the righteousness of God," which makes the gospel the "power of God to salvation."

1. The impossibility of the sinner's providing this righteousness. Argue from the nature of the righteousness and the condition of the sinner. Righteousness of the *broken* law twofold: *First*, Conformity to its precepts. *Second*, Satisfaction to its penalty. Show the impossibility of the sinner's rendering the first, because he is "dead in trespasses and sins." Show the impossibility of his rendering the second, from the fact that he is finite and the penalty of the law infinite; and, therefore, if he suffers it, he must suffer it *forever*, which, of course, is incompatible with salvation. Both active and passive obedience is necessary if the sinner is to be not only delivered from punishment, but entitled to the reward.

2. God has provided this righteousness. Explain the terms, and unfold the nature of this righteousness so achieved by Christ, together with the mysterious and admirable constitution of his person.

II. The manner in which Christ's righteousness becomes the sinner's, "to every one that *believeth*." Union with Christ by faith necessary. We must be married to Christ. Faith is the *nuptial ring*, as Luther says.

Improvement. The dreadful condition of those who are ashamed of the gospel. It is the "power of God," and if they reject it their case is hopeless. It is out of the power of God to save them. They seal their perdition effectually. (Mark xvi. 16; Heb. x. 26, 27; Mark viii. 38; Dan. xii. 2; Rev. iii. 17, 18, compared with xix. 7, 8.) The duty of the saints to magnify God their Saviour. Oh! why should our heads ever hang down?

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—ROM. xiii. 11–14.

DIFFERENT interpretations of this passage. (See MacKnight, *in loco.*) Two of these virtually run into each other: that which makes the term "salvation" to refer to the Christian's death, and that which makes it to refer to the day of judgment. The latter, the best sustained by scriptural usage. The term is used in a variety of senses. In its widest sense, corresponding to the term "everlasting life," comprehending our whole deliverance from sin, in soul, body, and spirit, and terminating, therefore, only with the resurrection of the body. (See 1 Peter i. 5–9; Titus ii. 11.) And in this sense we are always at liberty to understand it, unless there is something in the context which necessarily limits it; and as there is nothing here to limit it, of course it may be so understood. But as has been said, it necessarily includes that partial salvation which accrues at death to the believer; and the apostle's exhortation is equally forcible in either case. Taken in the largest sense, it corresponds with many other passages, as for example, Titus ii. 12, 13; 2 Peter iii. 11, 12; Phil. iii. 20, 21; Matt. xxiv. 25.

"Knowing the time" (*καιρον*). The duty of being awake and of living to God at *all* times; but this obligation is stronger at *certain seasons* than at others. The duty of studying God's providence in order to this end. Being awake and putting on the armor of light imply two things: (1), Knowledge; (2), Holiness. (It is explained in the fourteenth verse as "putting on the Lord Jesus Christ"; that is to say, we must be clothed with the *doctrine* and the *character* of Christ.) Now, what is there in the *time* and *season* in which we live which makes it peculiarly important to be clothed with the

knowledge and *holiness* of the Lord Jesus? I answer, in the first place, there is a great *indifference to truth* (which recently I stated to spring from the nature of our political constitution, and a most pernicious species of charity prevailing.) Associations of all kinds, founded upon a sacrifice, greater or less, of truth. The world's convention for forming an union of all Christian denominations. Men deliberately prefer etiquette to truth; the conventional rules of society to the law of God. We must not say anything against any man's creed, for we might hurt his feelings. The present generation wants: 1. A sense of the *importance* of truth; hence that sacrifice of principle which lies at the bottom of all the constitutions of moral voluntary associations. 2. Confidence in the *power* of *truth*, as the means instituted by God for the regeneration of lost men; hence the origin of these associations. The preaching of the gospel, which is God's means, is "foolishness," and, therefore, an apparatus must be invented in some degree commensurate with the magnitude of the result to be accomplished. 3. A just conception of the *end* for which the truth is proclaimed. The truth is not proclaimed under the present dispensation in order to *triumph*, but in order to be a witness for *God*. But this is the view taken of the matter by the present generation, and hence the associations, in order to magnify themselves, deal very largely in accounts of their *achievements, results*. (See Isaiah lv. 11; 2 Cor. ii. 15, 16.)

The only true charity is that which rejoices in the *truth*. How different in the times of the apostles! (John x. 11; 2 Peter ii. 1, 2; iii. 17; Acts xx. 17, etc.) Enlarge upon the importance of truth; the image of God revealed therein; the only hope for lost men; sealed with the blood of the noblest men who ever lived; the wickedness of undervaluing, or neglecting or perverting the truth; the *absurdity* of attempting to change the truth, such an attempt involving an attempt to change the necessary relations of things. A regard for the

truth and a defence of it peculiarly incumbent upon the officers of the church, but belong to all. The injunction cited by John is, as has been well observed, addressed to a lady and her children ("to the elect lady," etc.). The great error of the generation is the not perceiving the importance of the principle of faith. As has been well observed, it is a day "of moral inquiry," a day of associations of all kinds to ameliorate the condition of the race. And it is to be feared, that the gospel is coming to be regarded as only one of the instrumentalities which may be employed for this purpose, and not as it really is, the *power of God*. Men have even impudently boasted that the gospel has failed to do what their own apparatus has achieved, and leaders in moral associations presume to lecture faithful ministers of Jesus Christ for neglect of duty. And here is another feature of "the time": the languishing condition of vital godliness among Christians, and the prevalence of iniquity among men of the world, and this brings us to the second point. This deplorable state of practical religion springs from the sins of which I have spoken above; indifference to truth, depending upon the wisdom of man rather than the power of God. "Truth, in order to goodness;" faith, the only root of obedience. Now, faith has *truth* for its object; where there is no truth, no faith; and where there is no faith, no obedience. Where, therefore, there is not truth, there can be no gospel obedience. There may be a great deal of noisy pretension to holiness, and, no doubt, there is, at the present day, a grand mistake made as to the nature of holiness. It is not speaking with the tongue of men or angels; it is not giving our goods to feed the poor, or our bodies to be burned, that makes us holy. We may do all these, and still be as sounding brass and a tinkling cymbal. We may do all these things, and still have the spirit of the ancient monarch of the East, who walked in his palace with ineffable self-complacency, and indulged himself in contemplating the city as the work of his own

hands. "Is not this great Babylon?" etc. All these things are nothing; indeed, worse than nothing, without that love or charity which "rejoiceth in the truth," and which, therefore, must be grounded in *faith*. The holiness of the Scriptures is the life of Christ, a life in Christ, a life by Christ, a life to Christ. "The life I now live in the flesh," etc. "God forbid that I should glory," etc. It is not a life that everybody can see, a life which develops itself in thousands of men and in millions of money; but a *hidden* life, a life hid with Christ in God.

Exhortation to Christians: Awake and put on the armor of light. Look around you. See the multitude of errors that infest the country. The grace of God denied; the power of faith forgotten; the simple means which God has instituted for the salvation of mankind buried under the mass of human inventions; the first table of the decalogue covered by the second (the happiness of man made paramount to the glory of God). Shall we abandon ourselves to a voluptuous repose while the devil is cheating men of their souls? Shall we not be witnesses for the truth as it is in Jesus? Brethren, your vocation is to glorify God in the salvation of souls; your own souls and the souls of others. Beware lest you be found unfaithful. Tell men of their sins; tell them of Jesus who died for sinners; tell them what the Lord hath done for your own soul. Beware lest your anxiety to save them lead you to pervert the truth; do not flatter them in the belief that they can save themselves. The truth which you are to tell them is that "Christ Jesus came into the world to save sinners," not to help sinners save themselves. You may think that it will be better to tell them that they are partly dependent upon themselves and partly upon Christ for salvation. But what right have you to pervert the truth? What right have you to substitute your own notions of expediency for the wisdom of God? You are to tell men the *truth*, whether they will hear or whether they will forbear; whether the truth

shall be received or whether it shall be rejected; whether it prove a savor of life or a savor of death. Woe, woe, woe to the man who perverts the truth. Remember always that the glory of God is a more important matter than the happiness of the universe; his throne is founded upon truth and righteousness, and this foundation must be preserved though ten millions of worlds should be cast into hell. Let not men lord it over your faith; call no man master upon earth; you have a Master in heaven; let your faith be fixed upon him; believe nothing for salvation which he has not proposed for your belief; do nothing for his glory which he has not commanded you to do. He alone is Lord of our understandings, our consciences, and our hearts. Let the life you now live be by faith on the Son of God; let your conversation be in heaven, whence you look for his coming. Live for him, suffer for him, die for him, labor that he may be formed in the hearts of men, and especially in your own heart, the hope of glory. Deny yourselves and take up the cross and follow Jesus. It is a *hard* thing, brethren, to be a Christian; therefore endure hardness as good soldiers of Jesus Christ. We are not called to be happy (though we shall be happy); we are called to serve God who bought us with his own blood, and if we should have to serve him in nakedness, hunger, tears, darkness and all manner of distress, what matters it? Our salvation is very near, nearer than when we believed. Soon will our Lord appear, and we shall appear with him in glory; he will place upon our heads crowns of righteousness, which he died to purchase for us. Oh! awake and put on the Lord Jesus Christ; there are sinners around us to be saved; there are those in this congregation near and dear to us by the ties of friendship and of blood who are still under the wrath of God. Oh! will you not awake? Will you not live in prayer to God for the outpouring of his Spirit? Will you not teach sinners and warn them night and day with tears? "Turn us, O God, turn us and cause thy face to shine, and we shall be saved." Amen and amen.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians viii. 9.

To have the love and esteem of the poor, the oppressed, the degraded, the miserable in the world, is the source of a joy and satisfaction for which heroes and conquerors, all whom the world, in its folly and blindness, pronounces happy, might be glad to exchange their proudest triumphs and most intoxicating successes. What is Alexander the Great, compared with Howard, the philanthropist, the lover of mankind? The one building his greatness on the prostrate bodies of those who were bone of his bone and flesh of his flesh; revelling in scenes of blood and carnage to gratify a diabolical ambition; filling the same breezes that wafted his name to other regions and to other ages with the groans and wailings of the wounded and the dying; the other erecting an imperishable memorial of his greatness in the hearts of thousands relieved by his labors of love, and transmitting his fame to posterity in the praises of the downtrodden, the poor, and the miserable in all quarters of the civilized world. With what satisfaction does the ancient patriarch, in the hour of his heavy calamity, reflect upon his kindness to the poor! (Job xxix. 11–18; xxx. 25.) With what confidence does he invoke the vengeance of the Almighty if he had been guilty of oppressing the helpless and the despised! (Job xxxi. 15–22.) The recollection of his charities sent a thrill of joy through his heart while he sat in sackcloth and ashes, destitute of property, children, and friends, with the terrors of the Almighty arrayed against him, and the poison of his arrows drinking up his spirit; for he regarded them as evidences of the past favor of God, and was encouraged to hope that his righteousness would be revealed as the noonday. They encouraged him to believe that he who bestowed upon him such rich graces would not always chide, nor keep his

anger for ever; that the night of weeping would, sooner or later, be succeeded by a day of rejoicing. They revealed to him his conformity to the Son of God, whom, with the eye of faith, he saw standing at the latter day upon the earth, preaching good tidings to the meek, binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to the bound; and this conformity he had been instructed by the Spirit to regard as inseparably connected with everlasting life.

Mercy is represented as the distinguishing feature of the believer. The believer is one who is created anew after the image of God; and as the most conspicuous feature in the character of God is his mercy, it must be the same with those who bear his image. Consider Matthew v. 43–48; compare the parallel, Luke vi. 27–36, in which a more specific allusion to deeds of charity is made. It seems to be made the very essence of piety. In Matthew v. 48 the term "*perfect*" is used; in the parallel passage of Luke (verse 36), the term "*merciful*." To be *merciful*, therefore, is to be perfect, in the scriptural sense of the term; that is, to be a sound, genuine, sincere lover of God. Compare Matthew xix. 15–22. Our Saviour reveals to the young man the unsoundness of his religion by commanding him to sell all that he had and give to the poor. How many a fair profession at the present day would fall before that test! Consider, also, Hebrews vi. 10. The apostle here distinguishes the true children of God from those who were only "enlightened," etc. (Heb. iv. 6), and who might fall into apostasy; and the evidence which he mentions of real adoption is "ministering to the saints." Compare Matthew xxv. 34–46.

The grounds upon which this duty is founded are—

1. The plain commands of God's word.

2. The example of Jesus Christ. (See the text and other places.)

3. The image of God in the poor; our duty to respect it

and love it. Consider Proverbs xiv. 31. He that oppresseth the poor reproaches God specifically as the Maker of men, because he values men more on account of certain adventitious circumstances than for the image of God which they bear. All the dignity and glory of man is founded upon his possession of the divine image. Consider the reason upon which the malignity of murder and the necessity of capital punishment are founded. (Gen. ix. 6; i. 26; 1 Cor. xi. 7; Eph. iv. 24, etc.) He, therefore, who grounds his admiration on anything else than the degree in which men exhibit the image of God despises that image and dishonors God. Hence, our love to the brethren (those who exhibit the image of God most illustriously) is made a test of our Christian character. If it should be said that it would follow from this doctrine that we are to assist only the saints—for the image of God is entirely effaced from the natural man—I answer that it is true our first attention is due to the saints, "to the household of faith"; but it is also true that we are to "do good unto all men, as we have opportunity." (Gal. vi. 10.) The image of God is, indeed, entirely effaced from the soul of man, so far as it consists in righteousness and true holiness; but the soul is still a soul, a spiritual substance, an intellectual nature. We may still perceive in its exalted capacities something of its original brightness, as the sun in an eclipse may still remind us of the splendor of its unclouded effulgence. Fallen man is still the image of his Creator, though an image in ruins. If there is still enough of that original likeness remaining to call down the heavy vengeance of the Almighty on him who destroys it by murder, there is surely enough to make it our imperative duty to assist those who are in indigence and distress. And further, we know not but that, in relieving the necessities of the ungodly man, we are ministering to one who has been redeemed by the blood of Jesus, is destined to be conformed to his image by the energy of the sanctifying Spirit, and to dwell with him before his throne in glory.

4. Another ground of this duty is the fact that the disposition to give alms is the only evidence which we can have that we have a right to the good things of this life ourselves. Consider the remarkable words of our Saviour, Luke xi. 41: "But rather give alms of such things as ye have; and, behold, all things are clean unto you." (Compare 1 Tim. iv. 3–5; Gen. iii. 17, 18; Psalm viii. 5; Heb. ii. 9; Rom. viii. 20, 21.) Remark upon the manner in which man's right to the use of the creatures was originally acquired; how it was lost by his sin, and regained by Christ, who was an atonement for sin. Remark, also, upon the foundation of the command in reference to the distinction between clean and unclean food, and the abrogation of the command by the death of Christ. To the Christian, therefore, who has been crucified with Christ, and made a partaker of his death, all things are clean. (1 Tim. iv. 3–5.) He has a right, by virtue of his union with Christ, who has dominion over all the creatures, to use them all. But to the unbeliever all things are unclean; that is, he has no right to the use of any of the creatures. (Titus i. 15.) Now, our Saviour tells the Pharisees that the only evidence they can have that they are pure, and that all things are not unclean to them, is their giving alms. Again, we are told that "thanksgiving" is essential to the lawful use of the creatures. (1 Tim. iv. 3, 4.) Now, wherever there is a thankful heart, there will be a disposition to relieve the necessities of others. Where, therefore, there is no such disposition, there is no thankfulness; and where there is no thankfulness, there is no right use of the ordinary bounties of Providence.

5. Another ground of this duty is that thanksgiving may abound unto God on that account. The importance attached to thanksgiving in the Scriptures. (1 Thess. v. 18, *et al.*) It is represented as the accomplishment of all God's will concerning us; and it is mentioned as one grave charge against the world lying in wickedness, that they are not thankful.

(Rom. i. 21.) Now, almsgiving, by leading us to visit the abodes of poverty and wickedness, or in other ways giving us a knowledge of the destitute condition of our race, is the occasion of our comparing our condition with theirs, and so of making us sensible of the distinguishing goodness of God. On the other hand, when we minister to the necessities of others, it becomes the spring of thanksgiving to them, and so God is glorified. (2 Cor. ix. 11–13; iv. 15.) If we have any regard for God's glory; if we desire that the mouths of men should be filled with his praises, it becomes us to give ourselves to this duty. But the reasons are innumerable.

Ways in which the poor are to be relieved: *First*, By visiting them. (Matt. xxv. 36; James i. 27.) This is of itself a great alleviation of the calamities of the poor, and sweetens the gifts which they receive. *Second*, By instructing them in the principles of religion and praying with and for them. This is the noblest kind of alms, as South justly observes: "For he that teacheth another gives an alms to his soul; he clothes the nakedness of his understanding, and relieves the wants of his impoverished reason." (*Works*, p. 76, Vol. I.) And it is an alms which many are able to bestow when they have neither silver nor gold. (Acts iii. 6.) *Third*, By supplying their temporal wants either out of our own means, or, if God has denied them, by using our influence with others to whom he has not denied them. This opens the way for the reception of Christian warning and counsel. We should never lose sight of our great object, which is to glorify God in the salvation of the souls of men; but I say that any relief afforded to their bodies prepares the way by disposing them to love us, and, consequently, to listen to the truth from our mouths. Consider the example of Christ. What a wonderful effect was given to his teachings by his miracles of benevolence to the bodies of men! (Matt. viii. 17.)

The measure and rule of this duty. *First*, Opportunity. (Gal. vi. 10.) *Second*, Ability. (2 Cor. viii. 11, 12; 1 Cor.

xvi. 2.) Danger of covetousness. The more God prospers us the more we are to give; for God gives to no man that he may hoard it up. We are exhorted to be diligent in business *in order that we may give to them that need.* This is the only lawful end of money-making recognized by the word of God. (Eph. iv. 28; 2 Cor. viii. 14, 15.) We are to remember that we are stewards of the Lord's bounties and that nothing is our own. (1 Peter iv. 9.) And as stewards we must render an account, and, therefore, we ought to be faithful. (1 Cor. iv. 2; Luke xii. 42.) The curses denounced against those who lay up their wealth, even though it be for their children. (Ps. xlix. 10, 11; Eccl. ii. 21; v. 13–17.) The consummate folly of leaving wealth to children; in the vast majority of cases it only furnishes them with the means of dishonoring the memories of their parents. *Third, Individual* effort; dangerous tendency of associations; diminish sense of responsibility.

Application. 1. Self-examination. 2. Mention some additional considerations to enforce the duty, as, *First,* That to refuse to relieve the poor is "to despise the wisdom of God in the disposal of the condition of men in the world." (Owen on Heb. xiii. 16.) "He doth it for the exercise of those graces in them which their several conditions call for; such as patience, submission, and trust in the poor; thankfulness, bounty, and charity in the rich. And where those graces are mutually exercised there is beauty, order, and harmony, with a revenue of glory and praise to himself. Good men are scarce ever more sensible of God than in giving and receiving in a due manner. He that gives aright finds the power of divine grace in his heart; and he that receives is sensible of divine care and love in supplies; God is nigh to both." *Second,* To relieve the poor is to open to ourselves a source of great joy and satisfaction, "the luxury of doing good." *Third,* The regard God has for the poor; the jealousy he entertains for their rights; the vengeance, therefore, which he

will inflict upon those who neglect or oppress them. Let us take care lest God deal with us as we deal with them; lest he show us no mercy, as we show them no mercy.

Excuses noticed: 1. The poor deserve their suffering; brought to poverty in the majority of cases by vice and crime. Answer (Ps. ciii. 10). 2. Want of means. This is often not so when pretended. The Christian life one of *self-denial*. Deeds of charity called "*sacrifices*" in Heb. xiii. 16. If we serve God with that which costs us nothing, with superfluities only, what thank have we? If we have not money, we have, perhaps, knowledge.

Introduce an allusion to the diligence, in this department, of the papists. They do it to justify themselves. We are in danger of neglecting certain great duties for fear of resembling those who deny the grace of God. As in this case, for example, and in mortifying the body. (1 Cor. ix. 27.)

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."—2 Timothy iv. 13.

All Scripture is profitable; objections to inspiration founded upon the mention of apparently trivial circumstances. Such passages convey very important lessons. The salutations in the epistles (see Rom. xvi.) impress us with a lively sense of the love of Christians for one another, that love to which our Saviour attached so much importance, and which occupies so prominent a place in his valedictory discourses to his apostles. So with this passage. It was made the text of a sermon by a bishop of the Church of England (Bishop Bull) on the importance of education and study in the ministry, in answer to the notions of the Quakers and other fanatical sects of his day, who arranged themselves against learning and study upon the ground that the ministry were to trust in the assistance of the Holy Ghost. But here is a man who was endowed in an eminent degree with the

gift of inspiration, and yet he earnestly entreats Timothy to bring his books, but especially his *commonplace books*. The argument is then *a fortiori* for the importance of education and study in those who do *not* possess the gift of inspiration.

These words have been chosen for the purpose of illustrating the necessity of an educated ministry in the church. Preliminary observations on the necessity of spiritual qualifications by the Holy Ghost. No man should enter the ministry without spiritual gifts, for as God alone can call a minister, he alone can qualify him. "He alone," said Newton, "who made the world can make a minister." "Whom God appoints," says M. Henry, "he anoints." Now spiritual gifts are the spiritual improvement of our natural faculties by application and study; but this is not enough. We must enjoy the operations of the Spirit to develop, enlarge, strengthen, and sanctify those faculties, or we are totally unfit for the responsible and honorable functions of the sacred office. It is the Spirit who qualifies the messengers of God. (1 Cor. xii. 1, etc.) Jesus, the great Shepherd, by whom "the word began to be preached" (Heb. ii.), was qualified in this way (John iii. 34; Isa. lxi. 1; Luke iv. 17–21), and surely the disciple is not greater than his Master. A man, therefore, must, in the first place, have *spiritual grace*, must be called out of darkness into God's marvellous light; and, in the second place, he must have *spiritual gifts*. Illustrate by the history of the apostles, the descent of the Spirit on the day of Pentecost.

But this work of the Spirit does not do away with the necessity of a diligent improvement of our faculties. According to the definition given of spiritual gifts (of course we speak of the *ordinary* gifts of the Spirit), they presuppose fair *natural* gifts. God makes no minister of an idiot. Now if God has made his *natural* gifts in this case the *foundation* of his *spiritual endowments*, why is it not reasonable to suppose that he intends us to use the natural means for the

improvement of those gifts, and to make the use of those means the way of spiritual improvement? Reading and study are the *natural* means of improving our intellectual faculties, and those are the very means which God has prescribed in order that men may be qualified for the work of the ministry. (See Epistles to Timothy and Titus, *passim.*) To make the promised assistance of the Spirit in any case a pretext for inactivity is presumption and not faith. We must wait upon God; but the only waiting which the Scriptures approve is a waiting in the use of the means which he has prescribed. Illustrate by the case of a private Christian who desires to acquire a knowledge of the will of God. The apostle says, "Let the word of Christ dwell in you richly," etc., and he seems to speak as if all that was necessary was only to let the word come in and dwell. But how is this precept explained in other places? Are we not taught most abundantly that if the word is to dwell in us we must dwell in the word, live in meditation upon it? (John v. 39; Ps. i., xix., cxix., etc.) Remark upon fanatical pretensions to the Spirit. The Spirit now teaches *only* through the word, and it is impiety to pretend to any other knowledge of the will of God than that which is acquired in this way.

The apostle exhorts Timothy to "stir up the gift," etc. (2 Tim. i. 6.) The word which is rendered "stir up" means to cherish a fire by blowing it and adding fresh fuel, and the allusion seems to be to the fire in the Jewish temple. It came originally from heaven, but was sustained by the vigilance and care of the officers of the temple. So a preacher's gifts come from God, but they are to be preserved and improved by the utmost activity and diligence on his part.

Considerations showing the necessity of an educated ministry: 1. The great business of the preacher is to unfold the meaning of God's word and to defend it against the encroachments of heresy and infidelity. The Bible being written in dead languages, a knowledge of those is necessary, therefore, to the

expounders of the Bible. True, we have a translation, but the ultimate appeal in controversy is to the original; and, indeed, a knowledge of the original is necessary to a full appreciation of the force and beauty of innumerable passages, and of course necessary to convey the impression of their force and beauty to others. Not that Hebrew and Greek are to be quoted in sermons before popular audiences, for upon principles of reason it would be absurd, and, moreover, is condemned by those passages of God's word which forbid us to speak in an unknown tongue. One grand design of preaching is to animate the people of God, the sacramental host of his elect, in their warfare with the powers of darkness. And how are they to prepare themselves for battle when the trumpet gives an uncertain sound? It is one of the crying sins of the church of Rome that it dupes and starves the people with sounds signifying nothing. But though the minister of Christ is not to preach Greek or Hebrew, he is bound to preach the results of critical investigations in those languages. He is to *speak* with the people but to *think* with grammarians and lexicographers. 2. But further, as the truths which are the objects of knowledge must be viewed in their relation to each other, it is necessary that the teacher of religion should be able to digest into a system and present as a system the truths of revelation. Illustrate the analogy between philosophy and revelation as to the manner in which the facts are revealed. Induction, analysis, arrangement, the order of process in both cases. The results are to be stated synthetically; this is the order of teaching. The investigation must be conducted analytically; this is the order of investigation. In both departments (philosophy and revelation) the teacher must be far superior to the learner. An elementary book on grammar or natural philosophy may be committed to memory by a child, but to analyze a language or the phenomena of nature, and to digest the result into an elementary book, is the work of a master-mind.

So in the matter of theology. A compendious statement of the doctrines of religion in their topical relations requires no extraordinary ability to comprehend and remember; but to digest such a statement from an examination of the Scriptures does require a cultivated mind of no ordinary power. To learn the Shorter Catechism of our church is not above the powers of the merest child; to frame that Catechism was one of the loftiest triumphs of sanctified genius. Now, if it be the duty of the minister to present the truth systematically (and his flock cannot be fed with knowledge and understanding in any other way), he certainly ought to be educated in the first place, and then to study with constancy and diligence.

Merely hortatory preaching, now so inordinately prevalent, is condemned by reason. In the first place, it is not treating men as men, that is, as creatures of a complex constitution, possessing understandings to be instructed, as well as hearts to be moved and persuaded; as beings who are from principle and not from impulse. In the second place, it loses sight of the order which God has established in the soul. He has made the understanding the leading faculty. *His* order is, that principle should govern impulse, that heat should proceed from light. Hortatory preaching deranges this order; it excites the energies of the heart, without previously providing that they should have a right direction, and consequently, as all our emotions act blindly in themselves, such preaching usually leads to extravagance and excess. In the third place, the effect of such preaching is, and from the very nature of the case must be, transient in its duration. The difference between men of mere feeling and men of principle, is just the difference between a vessel which is impelled with sails, dependent for its motion upon the variable winds of heaven, and a vessel impelled by machinery within itself. The motion of one is variable, inconstant, and sometimes wholly intermitted; the motion of the other is uniform and

perpetual, amidst, external circumstances the most changeable and fluctuating.

2. But it is also condemned by Scripture. We are commanded to "speak as the oracles of God." The apostolic method of preaching, as indicated by the specimens left upon record, and by their epistles, is doctrine and then duty, teaching and then exhortation. "These things *teach* and *exhort*." (1 Tim. vi. 2.) Notice the prominence given to doctrine throughout the Epistles to Timothy and Titus. This hortatory preaching is also virtually condemned in all those passages in which truth is spoken of as the instrument of our regeneration and sanctification, etc.

Men sometimes attempt to excuse themselves from systematic preaching by pleading the inability of the people to comprehend it, and we hear a great deal about the danger of "shooting over the heads of the people," and this leads me to remark in the third place:

3. That the ministry should be an educated ministry on account of the general diffusion of education among all classes. The populace of Athens were excellent judges of their own language, but their taste and mental cultivation were due mainly to their accomplished orators, to Demosthenes and the "finer democracy" of Athens, who under their form of government were continually before the people. The most popular political leaders are those who combine loftiness and comprehensiveness of thought with perspicuity and simplicity of language. It is a common error to underrate the capacity of the masses, and it is the duty of ministers, by keeping an elevated standard of thought and feeling before their people, to increase their capacity. Otherwise, the minds of the ministers themselves will be weakened and degenerate, and the people dwindle in intellectual stature. Like priest, like people.

4. But it has been said that the preacher is to *defend* as well as *expound* divine truth. Therefore, he must be edu-

cated. The diversified modes of attack upon religion require a corresponding diversity in the methods of defence. The importance of a knowledge of the sciences which constitute the battle-grounds of controversy, such as the natural sciences generally and metaphysics; the importance, also, of a knowledge of the sciences and arts which constitute the *weapons* of the controversy, such as logic and rhetoric. If *we* despise these things our enemies do not. The didactic subtlety of a Hume is not to be evaded or neutralized by the simplicity of a man unaccustomed to the discipline of the schools. Hence, learning may be employed to the greatest advantage in the service of religion. "The jewels that glittered on the breastplate of the high priest," it has been beautifully observed, "were spoils from the Egyptians." The learning which Moses acquired in the court of Pharaoh was a part of the furniture by which he was fitted to be a leader of the chosen seed. But the subject is endless.

5. The importance of education and learning to a minister as a *casuist*. It is often the case that he is called upon to minister to distressed consciences, and in order to do this successfully he must not only be well acquainted with the Scriptures, but with the constitution of man, with anatomy and physiology in some degree as well as with metaphysics. He must study the relations between the spiritual and material elements of man's being, and their reciprocal influence on each other.

6. Argue the subject from the history of the church. Moses and Aaron; Aaron given as an assistant to Moses because he could "speak well" ("which is the best definition," as a great orator has said, see J. Q. Adams' *Lecture on Eloquence*, "which has ever been given of eloquence"). The schools of the prophets under the old economy—here are men endowed with the gift of inspiration undergoing a regular training for the office of a prophet. The fact that the Lord usually selected his messengers from among educated

men, though he sometimes did otherwise, as in the case of Amos. The retirement of John the Baptist before his revelation as the forerunner of Christ. The fact that Christ himself was found in the temple among the doctors indicating, not any want of instruction on his part, but a respect for the authorized teachers and places of learning in his day. The apostles, though the greater part of them were ignorant men and chosen from the humble ranks of life, yet they passed through a three years' training under the eye of the Saviour himself. The learning of Paul and Luke, by whom the greater part of the New Testament was written. The catechetical schools of the ancient church. The value set upon learning by the Reformers in Germany, Switzerland, France and Scotland. The value set upon an educated ministry by the fathers of the Presbyterian Church in this country. (See Alexander's *Log College.*) The importance attached to the cause of education by the pilgrim fathers—Harvard, Yale, etc., sprang out of their sense of the necessity for an educated ministry.

Inferences: 1. The dignity and importance of the Christian ministry. Messengers of the Most High witnesses of his truth. Their influence upon public opinion; upon the tone of society. The connection between divine truth and civil liberty. The champions of the Reformation the authors of civil liberty. The first republican constitution of modern times framed by Calvin. The British constitution indebted, even by the confession of Hume, to the Puritans, to the preaching of those who were taught in the school of Geneva. Rationale of this result. The truth reveals the moral relations of man in the government of God. All pagan systems, and the popish now, make the individual nothing, absorb him in *the whole;* the *truth* reveals the ineffable value of every individual soul. According to the false systems mentioned, man has no relation to God except as a member of a system. The gospel reveals that he has immediate, individual relations to his Maker. It is easy to perceive, there-

fore, how the preaching of the gospel should result in the free institutions of modern times in which the individual is prominent. 2. The necessity of prayer, that God would increase the number of laborers in his harvest. The greater the blessing the more importunate ought to be the prayer. We must look to God for all things, for he is the giver of every good and perfect gift, even when they come through the channel of our own diligence, through secondary causes. But in this case we can do nothing *but* look to God; we cannot make ministers. It is the prerogative of God alone to *call*, *qualify* and *thrust out* into his vineyard. Unhappy tendencies of the age in diverting men's attention from God's ordinances. The uselessness of Bible societies without the living preacher. This illustrated by the history of colportage in the papal kingdoms of Europe. The colporteurs are not only required to be *pious*, but *intelligent in the Scriptures*, capable of explaining the plan of salvation. The history of this movement affords a striking illustration of the wisdom of God in establishing the ordinance of the ministry in order to call *attention* to his word. The Lord foresaw that his word would not be read unless there were an order of men set apart for the purpose of calling attention to it. The general duty of prayer, enforced particularly upon us by the circumstances of our own country—rapidly increasing population—general indifference to truth springing from the nature of our institutions—the activity of errorists, etc., etc.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." —TITUS ii. 11-14.

I. THE gospel not a barren speculation; has a great prac-

tical end. A plan of salvation by *grace*, and yet not only not destructive of the interests of holiness, but infallibly securing them. A plan of salvation not from the penalty of sin only or even chiefly, but from the dominion of sin; not from hell without, but from the hell within; a salvation which consists in *holiness*. Christ was made in the likeness of man, that man might be re-made in the likeness of God. (See vs. 14; Rom. xii. 1, etc.)

II. This great process is at once the work of God and the *duty* of man. (See vs. 12, and compare Phil. ii. 12, 13; 2 Cor. vii. 1, and the above cited place from Romans.)

III. It is wrought upon and in a *sinner*, who is under the influence of a *double* law (Rom. vii. and viii.; Gal. v. 17), whose soul is the battlefield upon which light and darkness, good and evil, are contending for the mastery. Nature of this conflict, not that complained of by pagan moralists and poets, and by all thinking men, two souls. That was a contest between different faculties of the soul; judgment and conscience on the one hand, and appetite and will on the other. This is a contest between different and contradictory principles in the same faculties—between light and darkness in the understanding, sin and holiness in the will, etc. The "flesh" pervades the whole man, and the "Spirit" pervades the whole man; each and all his powers are under the influence of the "law of the Spirit of life," and of the "law of sin and death." The habitual ascendency, however, belongs to the "law of the Spirit"; for the promise is, "sin shall not have *dominion* over you."

IV. This being the case, the work of growing in grace, of sanctification, the great mission of a believer, consists of two parts: (1), Mortification, killing, "denying ungodliness and worldly lusts," "crucifying the *old man*." (2), Vivification, making alive, quickening, invigorating by constant exercise, the *new man*, "living soberly, righteously, and godly in this present age." See the same contrast in the places above

cited from Romans xii.; 2 Cor. vii.; Col. iii. 1–3, *et mult. al.*; a process of life and a process of death.

V. The process of death—"denying," etc. (Vs. 12.)

(1), "Ungodliness" to be denied. Difference between the common and the scriptural usage of this term. In Scripture, all men without the saving grace of the Spirit are called ungodly. It is the essence of the "carnal mind" (Rom. viii. 7; and compare Eph. ii. 12) and of sin. And believers being not yet free from sin still have to contend with and to deny the tendency to ungodliness. God will not be in all their thoughts unless they are diligent, prayerful, watchful.

(2), "Worldly lusts" to be denied. (Compare Rom. xii. 2; 1 John ii. 15, 17.) Connection between ungodliness and worldly lusts. The absence of the sun—darkness, torpor, decay, death, putrefaction. The violence of worldly lusts in the "natural man" is the activity of vermin in a decomposing corpse.

VI. The process of life—"live soberly," etc. (Vs. 12.

(1), Refer in general to the division by moralists of human duty into the three heads of duties to ourselves, to our fellowmen and to God. This seems to be the distribution of the apostle in the text, under a different nomenclature; duties to ourselves being those implied in living "soberly"; duties to our fellowmen in living "righteously"; and duties to God in living "godly." A like division is found elsewhere in the Bible. The whole duty of man is reduced in the law of Moses to ten "words" or commandments, commonly called also the "moral law" and the "decalogue." These are divided into the "two tables," the first containing our duty to God, the second our duty to man. The first table is, again, summed up by our Saviour in love to God; the second, in love to ourselves and to our fellowmen. And, finally, the whole law as between man and man is summed up by the Holy Ghost in love: "Love is the fulfilling of the law." (Rom. xiii. 8–10.) Remark, in general, again, upon

the perfect harmony and consistency of all these spheres of duty. God knows man, and has never commanded him to do things which conflict with each other. He has never placed his créatures under the necessity of neglecting one command while they are performing another. There are no such things as Scylla and Charybdis in the great concern of living a life of obedience unto God. It is a slander of our own bad hearts and of the devil, who was a liar and a murderer from the beginning, that God is a hard master, gathering where he has not strewed, and demanding bricks without straw. These different classes of duties are so many concentric circles, of which man, the subject, is the centre; and every act he performs is a radius, alike of all crossing and extending beyond the innermost, and reaching to the outermost circumference of his being and his activity. And this will appear with exceeding clearness before we have finished considering these circles in detail.

One remark more of a general kind, and that is, that this great moral law is the rule of God's whole government over intelligent creatures, over angels and the inhabitants of all worlds. The relations of angels to one another differ very widely, no doubt, from the relations of men to one another, and few men sustain all the relations to other men which can be sustained; and hence love is manifested in different ways. But the law of love is a universal law. The moral law is like the fabled tent in the *Arabian Nights*, so small as to be capable of being held in a man's hand, and yet capable of being so expanded as to cover great armies, the inhabitants of earth and the hosts of heaven. Its simple announcement carries along with it the evidence that it sprang from the bosom of God, as its application demonstrates it to be the harmony of the world.

Now for the particulars: *First*, "We should live soberly," that is, as has been explained, we are to "take heed to ourselves," to perform all those duties which concern our own

improvement and our highest happiness as individuals, as moral and immortal personalities. We are to "love ourselves." And in order to understand this statement, I will notice the two extremes of error, between which this great doctrine of duty lies.

There are those that tell us that all self-love is sinful, that it is the very essence of sin; and that holiness consists in thinking not at all of ourselves, and in pouring out all the treasures of our love upon God and our fellowmen. This is the theory of "disinterested benevolence," the germ of which is to be found even in so great a writer and so eminent a man of God as Jonathan Edwards unquestionably was, though he would have been grieved and shocked at the use which was made of it after he had gone to his reward. In defence of this theory it is alleged that the great law of human life is self-denial; that our Saviour and all good men lived according to this law, denying themselves constantly and living for the good of others; that Moses was willing that his own name should be blotted out of the book of life to save the people of whom he was the leader; that Paul could wish himself accused for his brethren's sake; that from the nature of the case no creature should prefer his own happiness to the glory of the Creator, and, therefore, that every man should be willing to die and be damned for the glory of God, etc.

Now, in answer to all these plausibilities, I remark: *First*, That it is vain, and impious as well as vain, to argue against the very constitution of our nature. The instinct which prompts us to seek our own happiness is not only the strongest, but it is one of the original instincts of our nature. It is not a propensity of our fallen nature as fallen, but belonged to our nature as it came from the hands of God. Now, the voice of our original constitution is the voice of God. And it is *his will* that we should *love ourselves*. *Second*, The same will of God is just as clearly expressed in his blessed word. Notice the language of the law: "Love they neighbor

as *thyself*." "Do unto others as ye would they should do unto *you*." The appeal constantly made to men's love of happiness in the Bible. One great quarrel of God with men, that they will not seek their true happiness, that they *wrong their own souls*. The great end for which Christ came was to glorify God in the salvation of sinners from their guilt and misery, and to exalt them to a condition of everlasting glory and felicity. *Third*, As to the law of self-denial, and the example of the Saviour and his followers, show the true meaning of all this—that it was all done in view of the "joy that was set before them." When we talk of the happiness of a *man*, we must take in the whole compass of his being, and its eternal duration, as well as his present sinful, suffering state; and even here self-denial for Christ's sake is happiness. As to the cases of Moses and Paul, Moses' prayer is simply that he might die, and Paul is to be understood either, (1), As stating what he once wished (in his unconverted state), or, (2), As expressing the *suffering* he was willing to undergo for his brethren.

(2), The other extreme is that of *selfishness*, making self the centre around which everything is made to revolve. The word "soberly" and its conjugates are favorites with Paul. He uses them five times in this short chapter. The idea of sober-mindedness is that of soundness of mind (*sana mens.*) Expand and illustrate Bishop Butler's illustration of a watch as a *constitution*.

The importance of this thing indicated by its being put first. "First make the tree good," etc. (Matt. xii. 33.) Unless a man is sober-minded, he can neither live "righteously" nor "godly."

Second, "Righteously"—duty to our neighbor. This duty may be distributed into three branches—truth, justice, and benevolence. (Bishop Butler's "Dissertations on the Nature of Virtue," *Works*, Vol. I., p. 395.) See Paul's statement in Ephesians v. 9, the "golden rule." (Butler's Sermons, S. 12, *Works*, Vol. II., pp. 141 ff.)

Third, "Godly"—duties to God—duties which have God as their *immediate* object; otherwise, all our duties are duties we owe to God. Examples—faith, repentance, worship, etc.

VII. The scene of this work—"this present world." Difficulties and discouragements. The Christian, however, sustained by hope.

VIII. The hope of the coming of the Lord (verse 13). This hope a "blessed" one, because (*a*), He whose coming is hoped for is the "great God and Saviour," who is able to do for us exceeding abundantly, above all that we can ask or think, and (*b*), One design of his coming is to finish his work. (See verse 14.) The grand purpose of his first advent and of his giving himself for us was that he might redeem us from all iniquity, and purify unto himself a "peculiar people" (*i. e.*, a *peculium*, a treasure of his own (see Exodus xix. 5, to which passage, no doubt, the apostle alludes), "zealous of good works."

IX. *Application.* (1), The practical character of the gospel. See such passages as the Sermon on the Mount, specially the conclusion (Matt. vii. 24-27), and Matt. xxv. 31-46. (2), "Living soberly, righteously, and godly," the only satisfactory proof that we have been made partakers of "the grace that bringeth salvation."

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—1 JOHN iv. 15.

OUR minds should be always pervaded with feelings of reverence and awe when we contemplate the being and attributes of God. So august is his greatness, so unsearchable his glory, so terrible his majesty, and so fearful his praises, that the angels who excel in strength, whose native element is celestial light, are unable to endure the unveiled splendor of his perfections. They hide their faces from the intolerable brightness, while they celebrate the praises of his holi-

ness: "Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory."

Every revelation of the character of God, however obscure and ill-defined, should teach us our own insignificance and littleness, and excite in us emotions of the profoundest humility and fear. The splendors of day, the enchanting beauties of the night, the thunders of heaven, and the immensity of the ocean, are all adapted to inspire lofty conceptions of our Maker, and to extort the exclamation of the psalmist, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?" These are the feelings which become us who have our foundations in the dust, and dwell in houses of clay, when we rise to the contemplation of him in whose eyes the heavens, the chosen abode of his blessedness, are unclean, and who charges the angels with folly. These are the feelings which should naturally arise even when we gaze upon the beauties of the material universe. But how should they be increased in depth and intensity when we open the Scriptures of truth, and there behold his transcendent glory! If we were before impressed with a sense of our littleness and insignificance, our baseness and vileness, what are now the emotions which should agitate our breasts! Before, we stood upon the pavement of the temple, or in its spacious porch, admiring, indeed, its gigantic proportions, but unable to penetrate the darkness which seemed to fill the interior; but now we are admitted within its walls, explore its most secret recesses, and behold the imposing splendor of the Shekinah itself. Before, we stood at the base of the mountain of God, awed and subdued by the exhibitions of his majesty, the lightning and thunder and tempest and smoke, and removed the shoes from our feet; now we ascend into the midst of the glory, are admitted into the immediate presence of the King of heaven, and hold communion with him face to face. It is in this way that the Scriptures are calculated to affect us. But

even in them we do not approach the Almighty with the same degree of nearness in all their revelations, and consequently are not equally impressed by them all. Some portions of them reveal the divine operations, while others unfold to us the mysteries of the divine existence. It is in the latter class of revelations that we make the nearest approach to the King invisible. Here, indeed, is the thick darkness where God dwells; and here, too, those feelings which we have shown to become us when we contemplate his glory should be most powerfully excited. Here, indeed, we feel that we are "nothing, and less than nothing, and vanity." "I have heard of thee by the hearing of the ear, but now mine eye seeth, wherefore I abhor myself and repent in dust and ashes."

All these remarks apply with peculiar force and propriety to the doctrine involved in the text, the eternal generation, according to his divine nature, of our Lord and Saviour Jesus Christ. In contemplating this truth we embark upon the abyss of the divine existence, and it becomes us, therefore, to maintain a deep and abiding conviction of our own blindness and ignorance and to have our hearts constantly directed to that blessed Spirit who alone is able to guide and preserve us. It is his office to glorify the Son; to "take the things of Christ and show them unto us," and he will not reject the prayer of those who call upon the Father of lights.

It may possibly be said, that if the subject is so profoundly obscure; if it is shrouded in such thick darkness and baffles the keenest and most penetrating research of created intelligence, it is useless to discuss it at all. What advantage is there in groping without light, in tossing upon a sea whose bottom no mortal can reach? The answer is obvious: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." Whatever, therefore, God has re-

vealed he hath revealed for our learning, and to say that it is dangerous or unprofitable to investigate any portion of that revelation is to impeach the wisdom and the veracity of God. It is a part of the policy of the devil to dissuade men as much as possible from the study of the word of God; and if he cannot secure a total neglect of its disclosures, his delusions will sometimes be so successfully employed as to prevent certain parts of it from receiving that careful investigation which the interests of men imperiously demand, and which their own inherent sublimity entitles them to receive. Now it is important to observe that these very mysteries which the devil would persuade men to overlook are the facts which constitute the foundation of our faith and the pillars of our hope. Such are mysteries of the eternal, underived existence of God, the basis of every possible system of religion; the tri-personal subsistence of the divine essence, without which the economy of redemption never could have been devised or executed or administered. The sovereign and unchangeable predestination of all events from eternity, without which the world is under the dominion of chance, that is, under no government at all or subject to the idle inspection of an epicurean divinity. The operations of the Spirit upon the souls of men, without which they must forever remain "dead in trespasses and sins." Such are some of the disclosures of the Scriptures which form the very basis of our hope, and which have for that very reason been most firmly and obstinately assailed by the prince of darkness and his children in the world, who, like him, love darkness rather than light, because their deeds are evil. And their encroachments have not seldom been made in the manner which I have described. With apparently profound reverence for the Scriptures and exemplary diffidence in their own powers, they would persuade us to pass over the mysteries and devote our whole attention to the beautiful and perfect system of morality which the Scriptures contain. Here, say they, is

something practical and tangible, something which has an obvious and immediate bearing upon the life. Descend, therefore, from your transcendental and cloudy elevation, abandon the barren heights of unintelligible mystery, and cultivate the valleys, the less pretending but more useful duties of morality. Those, however, are the suggestions of him who was a murderer and a liar from the beginning, and as we love the name of God, revere the authority of his word, or regard the best interest of our own souls, we should reject them with horror and indignation.

But another objection is brought against the discussion of this doctrine, founded not upon its incomprehensibility, but upon its alleged want of importance. The Socinians, especially, who spend their lives in the endeavor to subvert the faith of the church by bringing into contempt the foundation upon which that faith reposes, the doctrine concerning the person of Christ, are anxious to persuade us that it is an idle waste of thought to study a subject of such very trifling importance; a subject about which a man may entertain any opinion he pleases without incurring the slightest risk of damnation. The character of the messenger, they say, is a matter of very little consequence; it is with the message that we are chiefly concerned. But we answer, in the first place, that their conduct presents a strange and striking contrast to those declarations. If the doctrine concerning the person of our Saviour is so unimportant, why do they suffer their tranquillity to be disturbed by the faithful proclamation of it by his chosen servants? Why not suffer his divinity to be asserted and defended without making any opposition? Why should they descend from that enviable position to which their philosophy has raised them, from which they are "greeted with goodly prospects and melodious sounds on every side," to disturb themselves with the "errors, wandering mists, and tempests in the vale below"? Why have they laid under contribution all the resources of logic, metaphys-

ics, and criticism, and exhausted all the artillery of wit and ridicule to demolish a doctrine so insignificant and harmless? Surely Servetus and Socinus, Priestley and Belsham, have endured all the anxiety of controversy and all the mortification of defeat with a laudable exemption from the influence of mercenary considerations. They looked for no advantage which might reward them for their diligence and zeal, for their anxious days and sleepless nights, for their weariness of body and exhaustion of mind, but the dissolution of a bubble with which the Christian world seemed most foolishly and preposterously pleased. They have lashed the ocean into a storm to—drown a fly! When, therefore, we turn from their professions to their conduct, we become established in our conviction of the transcendent importance of this glorious subject. They would not manifest in their discussions of it such untiring zeal if it did not possess in the Christian scheme a prominent and conspicuous position. The devil would not squander all his resources upon the siege of an insignificant outpost of the territory of light. He knows that this is the strongest citadel of all; that in which the glory of the Godhead is chiefly concerned, in which all the hopes of the Christian are concentrated, and by which his own dominion will be finally destroyed. Hence the zeal, activity, and perseverance with which he animates his servants.

I answer, in the second place, that it is not true that the person of the messenger is unimportant, because he is the grand and absorbing subject of the message. They say that the message is the proper object of our study, and yet the whole message is taken up with the person of the messenger, or with the statement of facts and principles of which he constitutes the only foundation. The epistles of the apostles are full of expressions of the most ardent affection for Christ. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord, desiring to be "found

in him, not having his own righteousness, which was of the law, but that which was through the faith of Christ, the righteousness which was of God by faith." He knew in whom he had believed, and was persuaded that he was able to keep that which he had committed to him against that day. The Christians of the dispersion were supported under the pressure of their manifold temptations by the ardor and intensity of their love to him whom they had not seen but by the eye of faith; and if any man can read the valedictory discourses of our Saviour, recorded in the Gospel of John, and see no importance in his person, his blindness is deeply to be deplored. The principal topic of consolation which he presents to his disciples, involved in sorrow on account of his approaching departure, is the union—the real, glorious, and indissoluble, though mysterious and incomprehensible, union—which existed between them: "I am the vine, ye are the branches." "The glory which thou gavest me," he says to the Father, "I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in me." Here is the foundation of the whole temple of grace; the spring of all spiritual life; the pillar upon which the hope of the believer reposes, secure against all the machinations of sin, and impregnable against the assaults of hell. We enjoy a personal union with him who is the brightness of the Father's glory and the express image of his person; with him by whom all things are created, whether they be thrones, or dominions, or principalities, or powers. We are one with him, are clothed in his glorious righteousness, animated by his Spirit, partakers of his holiness; and shall one day be assessors with him in his throne. Is there a man whose bosom does not burn with a holy indignation when the person of the Lord Jesus is reproached; who does not feel personally offended when the majesty of his name is blasphemed, or the riches of his grace disregarded? Is there a man who does not feel that all his

fairest hopes are blasted, and his most glorious anticipations destroyed, if Jesus be not the Son of God? Is there a man who does not love the person of Christ with a fervor which no other object can ever excite, and who does not look forward to everlasting communion with him as the consummation of all his hopes and the fulfilment of all his aspirations? That man is still in the gall of bitterness and in the bond of iniquity. He lies under the terrible condemnation of those whom the apostle, in the text, excludes by implication from all share in the only true rest of the soul—communion and fellowship with God. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God;" and whosoever doth not confess that Jesus is the Son of God, God dwelleth not in him, nor he in God. The Son is the glory of the Father; his elect, in whom is all his delight; and signal, therefore, will be the vengeance inflicted upon the man who does not look upon the Son as all his salvation and all his desire.

The discussion of this subject, therefore, profoundly mysterious as it is, must be profitable. The mind cannot be engaged, with a proper spirit, in so noble a contemplation without being elevated and expanded. It is one of the distinguishing excellencies of faith that it transforms the soul into the image of the truths it contemplates; and this transforming energy is exerted in the greatest degree when the soul is engaged in meditations upon the mysteries which are the most profound and unsearchable; upon the mysteries which belong to the being and personality of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face [or *person*] of Jesus Christ."

In presenting this subject, I shall endeavor to show that the Jews expected the Messiah as the Son of God; that the grand design of our Saviour himself, during his personal ministry upon earth, was to establish the doctrine of his own

proper sonship; and that the same doctrine was the burden of the preaching and writing of the apostles.

That the Jews expected the Messiah as the Son of God will be evident from an examination of the Old Testament, which points, in all its types and all its predictions, to his appearance on earth.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 PETER iii. 8, 9.

I HAVE on former occasions endeavored to explain to you, my brethren, the true nature of that blessed hope of the glorious appearing of our great God and Saviour Jesus Christ; that hope which has sustained the patience of the church through many generations of relentless persecution, and served as an anchor sure and steadfast, by which she has been able to ride in safety through innumerable and appalling tempests of fire and blood. We have seen that this coming of the Lord is not his coming at the hour of death; nor his coming in the overwhelming visitations of his providence, attended by the visible ministers of his vengeance, by War with his garments rolled in blood, and Pestilence with his poisoned arrows, and Famine blowing mildew and desolation from his shrivelled lips; nor eminently, as many would have it, his coming to destroy apostate Jerusalem, whose inhabitants had mocked, scourged, spit upon, and crucified him. We have seen that this coming is not his coming to the heart of a sinner by the still small voice of the Holy Spirit to call him from darkness to light, and from the power of Satan unto God, nor his coming on a grander scale, in extensive, powerful and genuine revivals of religion, as on the day of Pentecost, to make the word, the sword of the Spirit, mighty, through God, to the pulling down of strongholds, to the sub-

jugation of rebellious men, to the prostration of every proud thought and every lofty imagination, and the bringing of the whole soul in captivity to his obedience. In all these events the agency of Christ is concerned; in all these events he makes himself visible to the eye of faith, and affords fresh demonstrations of the perpetual sleepless vigilance which he exercises over all whom the Father gave to him before the foundation of the world, for whom he poured out his precious blood like water, and in whose behalf he has gone with the same blood into the holiest of all. But none of these events fulfils the conditions of his second coming, which is to be visible to the eyes of all, even to those who are sunk in the profoundest stupidity, who are fast asleep in the arms of wealth, pleasure, or ambition, and are muttering in their dreams, "Where is the promise of his coming?" No man will need say to his neighbor, lo! here! or lo! there! but suddenly, as the soaring eagle pounces upon his prey; universally, as the lightning's flash which shineth from one end of heaven to the other; audibly, as the war of seven thunders and the noise of many waters; terribly, as an army with banners, will the insulted majesty of the Son be revealed to a world lying in wickedness and singing songs of congratulation, of peace and safety to itself. These heavens above us which now smile so benignantly upon the pursuits and pleasures of sinful men shall gather midnight darkness, and pass away with a great noise; that glorious luminary of day, which for thousands of years has been accomplishing his appointed revolutions, which for generation after generation has been a witness to men, by the brightness of his beams, of the splendid holiness of him who is Light, and in whom is no darkness at all, and by the unvarying uniformity of his obedience to the law of his Creator a witness against men of their obstinate rebellion, shall be turned into darkness. The milder queen of night, who after her nobler consort has gone to rest takes up the wondrous tale of the Creator's glory; who has wit-

nessed so many deeds of darkness, villainy, and blood which skulked from the light of day, has looked so calmly into the face of murdered innocence, and gleamed its struggling rays into so many caves and dens, holes and dungeons, where defenceless chastity has been deflowered, or reeking lust has revelled, or the cries of the oppressed have failed to move the heart of tyranny and cruelty; that moon shall be turned into blood, and her attendant stars shall fall as untimely figs from their parent tree when shaken by a mighty wind. The earth itself, which has been so long the theatre of rebellion, blasphemy and rebuke, which has so long groaned under the burden of a Saviour's blood, and the intolerable load of human guilt, and longing for deliverance from its bondage of corruption, and admission into the liberty of the sons of God, shall be melted in a furnace of fire. And think you, my brethren, that any human soul can be ignorant that the Saviour has come, in the midst of scenes like these? Is there any darkness or shadow of death where the workers of iniquity will be able to hide themselves from the eyes of him who cometh in the glory of his Father and the holy angels? How awful will be the pillar of cloud upon which he shall sit enthroned, shining as brilliantly and beneficently as ever upon those who loved him and looked for him, but presenting an aspect of horrible gloom and darkness, with lightnings playing upon its bosom, to those who rejected and despised him! How startling the shout which rends the heavens and awakes the dead; how harrowing the voice of the archangel and the trump of God, which, rising above the war of the tempest and the noise of dissolving and flying worlds, shall proclaim the advent of the avenging Judge! When he was on earth, "a man of sorrows and acquainted with grief," the meek and lowly Lamb of God, many who heard his voice and witnessed the effects of his tender compassion for the miserable and the lost, knew not that he was here. When he stood before the tribunal of the Roman magistrate, clothed in a robe of

purple, with a crown of thorns upon his head, and a reeden sceptre in his hands, meekly enduring the buffeting and scourging, the scoffs and jeers, the mocking homage and cruel insults of his foes, they knew not that he was here. But will men not know when he comes again? Will they not know him when they see him divested of the veil of humiliation, clothed in robes made purple in the winepress of the fierceness and wrath of God, with many crowns of glory on his head, and the sceptre of universal empire in his hands? Will they not know him when those legions of angels whom he restrained when a prisoner upon earth shall be loosed and allowed to execute his long-treasured vengeance upon the enemies of his grace? "Behold! he cometh with clouds," etc. (Rev. i. 5.) "Ye men of Galilee," etc. (Acts i.) "To you who are troubled, rest with us," etc. (2 Thess. i.) This is that coming of the Lord which constitutes the burden of the promises to the church which ravished the hearts of patriarchs, prophets and apostles, which lifts up *our* heads, my brethren, and wipes the tears from our eyes, and put songs into our mouths, and this is the promise which the apostle in the text affirms that God will not be slack to perform. "The Lord is not slack concerning his promise," etc.

II. We have, on former occasions, also considered the evidence upon which our faith relies for the infallible occurrence of this event: 1, The promise of God contained in the germ in that great original promise (Gen. iii. 15) and expanded gradually and gloriously in the system of prophecy, which, as a rainbow of hope, spans the whole scheme of providence from its inception to its consummation. (2 Peter i. 19–21.) 2, The end to be accomplished, being the destruction of the devil and his works, involves both the first and second advents, the sufferings of Christ and the glory that should follow. (1 Peter i. 12.) The one a destruction morally (see Heb. ii. 15) and virtually; the other a destruction by power, and really and completely. The first advent,

therefore, is a *pledge* of the second; and according to the view of prophecy as a *system*, which will not allow us to interpret any prediction by itself or privately (2 Peter i. 20), all deliverances of the church from her enemies and all judgments upon her enemies are to be regarded as types, pledges and earnests of the second advent. 3, The transfiguration of our Lord upon the mount a visible symbol of his second coming (compare Matt. xvi. 28 with 2 Peter i. 16–18); and notice the connection in Luke's account between the first and the second advents; "the decease which he should accomplish at Jerusalem" being the subject of his conversation as well as his coming glory. 4, The Lord's supper, in which we "show forth the Lord's *death till he come*"; a sign and commemoration of his first advent; a sign and pledge of his second advent.

III. We have also considered, on former occasions, the great ends of this advent. The exhibition of God's glory as the moral Governor, as the "just God and the Saviour," in the final destruction of the works of the devil; and this is to be displayed in: 1, The glory of the righteous; 2, The perdition of the wicked. (See places before cited and 2 Peter iii. 7; Jude 15.) These imply "the resurrection of the dead and eternal judgment."

IV. We have also considered the sources and occasions of skepticism in regard to this event among men: 1, They are *unwilling* to believe it because they are "walking after their own lusts" (2 Peter iii. 3); the truth is unpalatable, and therefore they prefer to believe a lie. (John viii. 45.) It is a day of vengeance to the ungodly, and therefore they fear it; if it be true that the Saviour is coming again they must either abandon their lusts or look for a fiery indignation which shall devour the adversaries. 2, This wilful skepticism is exasperated by the uniformity of the course of nature: "All things continue as they were from the beginning of the creation." (2 Peter iii. 4.) The proneness of men to lose sight

of God behind the veil of established laws; and the fashionable infidelity of the present generation, which has degraded the Almighty God into a mere law, and annulled his personality and sovereignty, regards the whole thing with peculiar contempt. Geologists tell them that in the solid rocks are legibly-written records of successive interpositions of the power of God sweeping away by earthquake-tempests whole races of living beings, whole races of animal and vegetable existences, and bringing others upon the scene, so different in their structure and habits that they could not have sprung from the transmutation of those which preceded them in the order of time, nor be the results of any process of development; history and tradition, widespread and well authenticated, informs them of terrible convulsions which the earth has undergone, and particularly of a deluge which once covered the mountain tops. These granite mountains themselves, which lift their summits to the clouds through strata of rock which once reposed above them, testify that "all things have *not* continued as they were from the beginning of the creation"; that the uniformity of the course of nature has been interrupted and the established laws of the universe at times violated, suspended or reversed. But these things they are "willingly ignorant of." 3, The delay in the execution of the threatenings, together with the ill-advised predictions of presumptuous students of prophecy, has contributed to harden the hearts of unbelievers. Because sentence against an evil work is not executed speedily, therefore the hearts of men are fully set in them to do evil. So it was in the days of Noah, though the time was not only definitely fixed in the purpose of God, but clearly revealed, being one hundred and twenty years; yet until the very day that the flood came "they *knew* not," they were "willingly ignorant" of that tremendous event which had been proclaimed by the "preachers of righteousness," Enoch and Noah, time after time. And now, though the second coming of the Crucified One has been

proclaimed to dying men for more than eighteen hundred years, they know it not, and when it comes, it will come like a snare, and like travail upon a woman with child, and they shall not escape. Nevertheless we, according to his promise, look for it. It is a promise which not only ministers to our comfort, but one which harmonizes all the powers of the soul, satisfying the demands of our indestructible moral nature, meeting fully the anticipations of conscience which points to a day wherein God will judge the world in righteousness and striking terror only into the hearts of those who ought to tremble and be alarmed, miserable worms engaged in an insane controversy with God.

V. This apparent delay on the part of God in fulfilling his promise, or in executing his threatening (for in both these aspects it is to be regarded, as it has reference both to the righteous and the wicked), is brought out prominently in the text and accounted for. "But, beloved, be not ignorant of this one thing, as some men count slackness." There is time with us, but there is no time with God. Time is measured, *objectively*, by the succession involved in the revolutions of the heavenly bodies; *subjectively*, by the succession of the states and operations of our own minds. Where there is no succession there can be no time; where there is no experience of succession, there can be no consciousness of the lapse of time. As there is no succession in the infinite mind of God, such succession implying change, and, therefore, imperfection, there can be no *time* as we conceive of it, no days, nor months, nor years; he is in total and simultaneous possession of his eternal life—the past, the present, and the future—being all embraced in one eternal *now*. It is, therefore, literally and philosophically true that with the Lord one day is as a thousand years, and a thousand years as one day. Consequently to affirm that the Lord is slack concerning his promise is not only an impeachment of his moral perfections, but is a direct contradiction to his nature *physically*

considered. Even if the immovable faithfulness and the unchangeable veracity of the eternal did not render it *morally* impossible that he should be slack, there would be a *natural* or *physical* impossibility arising from his very essence. But with us it is not so. Poor creatures of a day who spend our years as a tale that is told, groaning under the pressure of calamity vexed with the agitations of these few days which are full of trouble, anxiously looking for the dawn of the coming joy, we are impatient for the fulfilment of the promise, and one day seems as a thousand years and a thousand years as the lifetime of God. We are weary of the long-continued darkness, the word of prophecy and promise, the light shining in the darkness seems to be flickering in the socket and just ready to go out; our soul's watch for the rising of the day-star and the dawn of day, and like the weary sentinel on our streets, exposed all night to the unwholesome damps, and yielding to the demands of exhausted nature, we are ready, though the night is far spent, to say that the morning will never come. It is a long, dreary, wintry night, my brethren, and is it strange that the expostulation should burst with a groan from our heart and lips, "How long, O Lord, how long?" "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day." "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The time is fixed; but so long as there breathes upon earth one solitary human being for whom Jesus has laid down his life, who has been ordained to faith, repentance, and life eternal, and destined to be an assessor with Jesus upon his throne, so long shall the heavens contain him whom our soul loveth; but after the number of the elect shall have been accomplished, not one moment longer. Then shall he be revealed, and the earth with all its works and wickedness be given to the flames.

But here a difficulty arises. The apostles of our Lord constantly speak of this day as being very near, as "drawing nigh," as being just "at hand." More than eighteen centuries of time have elapsed since they fell asleep, and yet he is not here. These expressions can be explained on the principles already laid down. (See Horsley's sermon on James v. 8.) "There is a use of the words soon and late," says Horsley, "whereby any one portion of time, taken simply, is understood to be compared with the number of events that are to come to pass in it in natural consequence and succession. If the events are few in proportion to the time, the succession must be slow, and the time may be called long. If they are many, the succession must be quick, and the time may be called short in respect to the number of events, whatever may be the absolute extent of it. It seems to be in this sense that expressions denoting speediness of event are applied by the sacred writers to our Lord's coming. In the day of Messiah the Prince, in the interval between our Lord's ascension and his coming again to judgment, the world was to be gradually prepared and refined for its end. The apostles were to carry the tidings of salvation to the extremities of the earth. They were to be brought before kings and rulers, and to sprinkle the new-planted churches with their blood. Vengeance was to be executed on the unbelieving Jews, by the destruction of their city, and the dispersion of their nation. The pagan idolatry was to be extirpated, the man of sin to be revealed. Jerusalem is yet to be trodden down; the remnant of Israel is to be brought back, the elect of God to be gathered from the four winds of heaven; and when the apostles speak of that event as at hand, which is to close this great scheme of Providence, a scheme in all its parts so extensive and so various, they mean to intimate how busily the great work is going on, and with what confidence, from what they saw accomplished in their own days, the first Christians might expect in due time the promised consum-

mation." This will also explain the use in the prophecies of a day for a year or longer period of time. (See Num. xiv. 34; Ezek. iv. 6 for the rule and paraphrases, *passim*, for examples.) Thus in Jer. xxx. 7, the "day of Jacob" is either the seventy years of the Babylonish captivity, or, as is more probable, the period of the last dispersion (the great "tribulation" of Matt. xxiv.), or both.

There is another consideration of time noticed by Horsley which tends to throw light upon this form of expression. A period may be called short in comparison with another period which is a great deal longer, as well as in the number of events it embraces. Thus human life is spoken of as a "vapour," a "handbreadth," a "shadow," as the movement of "the weaver's shuttle," as the "flight of an eagle," as a "past," as a "breath," etc., etc., in comparison with the duration of the life beyond the grave, or with the eternity of God. So the interval between the ascension and the return of our Lord may be considered short in comparison with the whole duration of the earth from the creation to the advent, or in comparison with that endless dispensation of the moral government of God which the second advent will introduce.

VI. Improvement:

First, This is a subject which is peculiarly appropriate to the close of one year and the commencement of another. These regular periods of time measured by the revolutions of our solar system, with their beginnings and endings, are suited to remind us that as the dispensation under which we live had a beginning, so it will also have an end. And whenever we speak or write "Anno Domini" or in the "year of our Lord," we ought to be reminded that as our era commenced with his first coming it will end with his second. Every night when we disrobe ourselves to rest upon our beds we should think of the night of death when we shall be disrobed of our bodies to lie down in our graves. Every morning when we awake from sleep, the image of death, we should

be reminded of the morning of our resurrection from death itself, and our entrance upon the services or woes of eternity. The close of the year and the settling of accounts should remind us of the close of life and of the day when each one of us shall give an account of himself unto God, etc. etc.

Second, An address to the impenitent founded upon Matt. xxiv. 36–42. The days of Noah: the warnings of God by the mouth of Noah; the warnings giving by the building of the ark; but they "*knew not*" until the flood came. So now, the warning voice of the word and the ministry. The warnings giving by the Lord's supper; the warnings given by the building up of the church, the gathering in of the elect. The body of Christ will one day be complete, the last elect one shall be gathered in, and the door of the ark will be shut, and the windows of heaven be opened, and the boiling abysses of fire will be broken up, and mercy be clean gone forever.

Third, To believers and professors of religion; your great duty consists in two things (represented by the parables of the ten virgins and the talents in juxtaposition (see Trench on the *Last Parable*), a patient waiting for Christ and a diligent use of all your talents, intellect, wealth, time, grace, gifts, etc. etc., in his service. Let him not when he cometh find no oil in your lamps; let him not find you idle or drunken with worldly pleasure. This year upon which we have entered is big with the destinies of individuals and nations. Even the hearts of worldly statesmen are failing them for fear and for those things that are coming on the earth. Oh, that we may have grace to watch, and be counted worthy to stand before the "Son of man"!

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